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THE KEMPE GOWDA CHIEFS.

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(A Paper read before the Mythic Society.)

KEMPE GOWDA is a great historical name in Mysore and a household word cherished with pride and veneration in the tract of country over which the family held sway. This tract was known as Yelahanka *Nad* or Yelahanka country from the fact that the originator of the family first settled at Yelahanka, now a small town eight miles north of Bangalore. After gradually extending his power all round, Kempe Gowda styled himself Yelahanka *Nadu Prabhu* or the Lord of the Yelahanka country. This title was successively assumed by his successors so that this line of chiefs became known as Yelahanka *Nadu Prabhus*.

These chiefs ruled as vassals of the Vijayanagar kings paying tribute to them until their power waned. Thereafter they paid their tribute to the Mahrattas and the Musalmans before they were finally overthrown by the Mysore Rajas in 1728 A.D.

Tradition says that one Ranabhire Gowda, a native of Alur village near Conjeevaram, migrated with his seven brothers and their families in seven carts and settled down at Avati, a village near Devanahalli, about 25 miles

north-east of Bangalore. The reason for the migration is stated to be, according to one account, famine*; but according to another,† it was for the sake of preserving the purity of his family stock by safeguarding the chastity of his daughter, Doddamma, from the molestations of a vagabond chief who was harassing her that Ranabhire Gowda took to flight. God aided the fugitives in a miraculous way in effecting their escape safely; for when their further progress on the way was barred by the river Palar which was running in full flood, Doddamma invoked the aid of the family God and prayed that if she be virtuous, Mother Ganga might be gracious to her and show her a way out; whereupon the waters subsided and left a dry bed till the family crossed the stream. It then rose in flood again barring the way effectually against the enemies who were pursuing the family.

Whatever the reason for the migration, it appears that sometime after they had thus settled down at Avati village, the brothers separated from one another, each to find out a new settlement for himself. Jaya Gowda, the youngest, settled at Yelahanka and lived there for 15 years, i.e., from A.D. 1418 to A.D. 1433. It is from this Jaya Gowda that the famous Kempe Gowdas were descended.

There are many chiefs in the line who bear the surname "Kempa." There is a reason given for this. Jaya Gowda's son Gidde Gowda had no son and he vowed to his family Goddess Kempamma that if by her grace he were favoured with a son, he would distinguish the child's name by the appellation of her revered name. His prayer was fulfilled by Divine Grace and he named his son Kempananja Gowda.‡ Many of his successors, out of gratitude to the Goddess who saved the family from extinction, similarly adopted the practice of prefixing their name with the word "Kempa" so that persons bearing the same name occur very frequently in the genealogy. But the names of three Kempe Gowdas among all the others stand forth pre-eminent. For the sake of convenience, they will be designated as Kempe Gowda I, Kempe Gowda II and Kempe Gowda III and though some confusion is caused on account of the identity of names in assigning the achievements of each chief bearing this name to the right man, yet the narrative of each chief's rule as gleaned from the available sources may be stated to be sufficiently accurate for all practical purposes.

Kempe Gowda I.

Kempe Gowda I, who ruled from A.D. 1513 to A.D. 1569, is the most famous of the trio. He was much favoured by the Vijayanagar kings,

* Memoirs of Mysore, Vol. II, *Historical Memoir of Bangalore.*
† Mysore Gazetteer, 1897, Vol. II, p. 20.
‡ Memoirs of Mysore, Vol. II, *Historical Memoir of Bangalore.*

Krishnaraya and Achutharaya. He founded modern Bangalore by erecting a mud fort in A.D. 1537. It is said that one day while he was out on inspection he entered a village called Sivanasamudram, 10 miles from his capital, and struck with the site as being ideally situated for a city, he decided to build his future capital on that spot. The foundation was laid in an auspicious hour and the fort was completed with four batteries. It is said also that at this spot he saw a hare suddenly attack his dog. The strange event at once convinced him that it indicated warrior ground fit to raise a fort upon.* This tradition is not inconsistent with that associated with the founding of capitals of large kingdoms on warrior ground, such as, Dorasamudra, Hadinad, Vijayanagar and elsewhere.

It may be stated here in passing that the Bangalore which he thus built was not the traditional City of Beans, as many imagine. The true "City of Beans" or rather the true "Village of Beans" is a village situated three miles north of the present Bangalore near Hebbal where the village Kodigehalli now stands, which used to be known as "Hale Bengaloor" or old Bangalore. Nor is it likely that the king who was served with cold boiled beans and who named the village after those beans is Kempe Gowda as is generally believed but, if at all, it is Veera Ballala Raya II, a King of the Hoysala-Ballalas, who lived about 300 years before Kempe Gowda. Even this story is now discredited on account of the discovery by Mr. Narasimhachar of an inscription dated about A.D. 900 at Begoor, a village 8 miles south of Bangalore, in which the word Bengaluru or Bangalore occurs, from which he infers that the story which connects Ballala Raya with Bangalore may be given up.† Though the romance that has clung to the name of Bangalore has thus disappeared, yet it is not improbable that there was some glamour connected with the name at that period, because Kempe Gowda preferred to name the new village he founded as Bangalore. It is still pronounced and written in Kannaḍa as Bengalūru (ಬೆಂಗಳೂರು).

The erection of a fort by Kempe Gowda pleased his liege lord Achutha Raya immensely, and he granted him the enjoyment of 12 hoblis (groups of villages) yielding a revenue of 30,000 pagodas. These were annexed to Bangalore and the money derived therefrom was employed for charitable purposes. Kempe Gowda thereafter extended the town, opened out the pettas, encouraged the artisans and merchants to settle there and made it his capital. A pathetic story of self-sacrifice is told in connection with the erection of the main gate of the fort which is worth recording. It appears that the gate used to come down during the night every time it was set up during the day.

* Memoirs of Mysore, Vol. II, *Historical account of Hallasoor.*

† Mysore Archaeological Report, 1914-15, p. 16.

Kempe Gowda was puzzled as to the reason of this strange phenomenon but one day he had a dream in which he was told that, if he offered a human sacrifice, the gate would stand. He was in a dilemma and was worrying himself as to what to do, when his daughter-in-law, Lakshmamma, who had heard of the dream, offered to sacrifice herself before the gate but the father-in-law would not assent to such a proposal. But Lakshmamma unable to look on indifferently at her father-in-law's uneasiness, worry and loss, stole out once at mid-night and presenting herself before the gate of the fort, offered up prayers to bestow fame on her father-in-law and beheaded herself. Thereupon the gate stood and Kempe Gowda moved by Lakshmamma's godlike nobility of mind and self-sacrifice built a temple for her at Koramangala, a village east of Bangalore, near Ulsoor, installed her effigy there and arranged for her worship which is conducted even to this day.*

Kempe Gowda was a pious man, a great devotee and a generous donor. He built a number of temples at Bangalore which are even to this day great places of pilgrimage and endowed them with liberal grants of villages, lands and *agraharas* for their perpetual worship and up-keep. All of them are wonderful works in design and execution and strike the imagination by their magnitude. The Gavi Gangadharesvara temple and the village of Gavipur in which it is situated were built by Kempe Gowda and also the large perennial lake, Kempambudhi tank near the temple, which he named after his family goddess Kempamma. The picturesque scenery and the natural beauty amidst which, the temple, the lake and the village nestle, arrest the attention of visitors and impress them with the grandeur of the place. The temple is erected over a cave in a rock. In the compound of the temple stand two stone umbrellas, a stone trident and a stone drum representing the emblems of Siva who is worshipped in the temple. They are all over 12 feet high, standing on a rock apparently without any foundation, each being cut out of a single piece of stone, as though to testify to the God's grace with which Kempe Gowda was favoured in erecting the temple.

A little to the right of this temple is the well-known Basavangudi temple where Basavesvara, a colossal bull over 11 feet high is worshipped. It is recumbent in posture and beautifully cut out of one huge rock standing upon another rock. This temple was also built by Kempe Gowda. God is stated to have appeared to him in a dream and desired him to build the temple. There is a small tank behind the temple from which the river Vrishabhavati is supposed to rise and flow from under the feet of the bull westwards, according to an inscription on the pedestal of the bull.† Kempe Gowda threw a bund

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* Mr. V. S. Saminatha Mudaliar's Kannada pamphlet on Ulsoor Temple, 1906, p. 4.

† E.C.Bg. 70. ಈ ಬಸವೇಶ್ವರನ ಪಾದದಲ್ಲಿ ವೃಷಭಾವತಿ ಜನಿಸಿ ಪಶ್ಚಿಮವಾಹಿನಿಯಾಗಿ ನಡೆಯಿತು.

across this river near Gavipur and built the Kempambudhi tank referred to above.

In the vicinity of Basavangudi, Kempe Gowda built four smaller shrines to the guardians of Basavesvara, *viz.*, Dodda Vighnesvara, Anjaneya, Nandisvara and Mallikarjuna. Vighnesvara, the elephant God, is over 13 feet high and is carved on a huge rock ; so also the other Gods which are all of great magnitude.

Besides these temples, the Somesvara temple at Halsoor and the Channigarayaswami temple in the fort were also built by Kempe Gowda. As in the case of the temples at Gavipur and Basavangudi, the Ulsur temple is said to have been built as a result of a dream in which God appeared and directed Kempe Gowda to erect the temple with the money found buried under the earth. Kempe Gowda accordingly dug the earth at the spot mentioned by the God and found a *lingam* and a large sum of money with which he set up the *lingam* and built a temple over it. He allotted liberal grants for the performance of the worship of the *lingam* and built a village round the temple and granted houses to Brahmins.*

Annual festivals which attract a large concourse of people are regularly held in all these temples even to this day. Kempe Gowda endowed them with allowances and liberal grants for meeting the expenses of the annual festive celebrations. In addition to the temples, he constructed three *Agraharams* or rows of dwelling houses as gifts to a number of Brahmins who undertook to offer worship to the Gods above stated.†

He erected the four famous watch-towers, one in each of the four directions of Bangalore, to indicate that the City he intended to build would in time to come extend as far as those towers in all directions—a prediction now come true. The towers occupy such conspicuous positions around Bangalore and are so beautifully built as to arrest the eye at once. One watch-tower is on a rock on the Ulsoor tank bund on the east and another is likewise on a beautiful chain of rocks on the bund of the Kempambudhi tank on the west A third towards the north is on the road to Hebbal near the Hebbal rifle range and the other to the south on a rock in the Lalbagh. At the foot of the watch-tower in the Lalbagh is erected a tablet commemorating Kempe Gowda's reign and his prediction as to the future extension of Bangalore.

The village and the sacred hill of Sivaganga came into Kempe Gowda's possession in A.D. 1550. When Kempe Gowda paid a visit to this sacred hill, he was inspired with pious and devout feelings and built a number of smaller temples, towers, choultries and rest houses and made arrangements for regular

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* *Vide* Footnote on page 730.

† Memoirs of Mysore, Vol. II, *Historical Memoir of Bangalore*.

worship and the celebration of annual festivals. Large improvements to the main temple at much expense were also effected and a big hall was built for the transaction of public business which is even now known as Kempe Gowda's *Hazara* or audience hall. His portrait statue with hands folded in devout fashion is in the principal temple. An inscription, dated A.D. 1608, states that the statue represents "Kempaya Gowda, son of Kempanacheya Gowda of Bengaluru, who is always making obeisance to the feet of the God Gangadharaswami."* Four other inscriptions are to be found on bells presented to the temple by Kempe Gowda and the members of his family. For a description of the Sivaganga Hill, the reader is referred to Mr. Narasimhachar's interesting account in his Annual Report for 1914-15, pages 11 and 12.

Kempe Gowda was apparently in great power and influence by this time for he overstepped his limits as a feudal chief and established a mint and coined the Pagodas (Varahas) of Bhire Devar, his family God, without the permission of the Vijayanagar king, thus incurring the latter's displeasure. He was consequently imprisoned by Rama Rayar at Anegondi for five years, his territory being annexed and otherwise disposed of. But Kempe Gowda regained the favour of the king through his friends and won back his territory after paying a heavy fine for his crime. He lived for five more years after he regained his liberty leading a life of charity and justice as before. He died in A.D. 1569, having ruled for a period of 50 years excluding the period of his imprisonment.

Kempe Gowda was by birth a devotee of Bhire Devar which was his family God but latterly he adopted the worship of Shiva as he considered that there was no difference between Shiva and Bhiredevaru who was the son of Shiva. The fact that he built a temple to Vishnu in Bangalore Fort shows his cosmopolitan spirit. In his time, he suppressed the family custom of cutting off the two ring fingers of the women of his household considering this observance incompatible with his dignity and high respectability as Lord or *Prabhu* of a large tract of country. In order, however, to keep up the traditional custom and to honour the ancient religious observance, he ordered the votive offerings of gold and silver fingers in place of those of flesh and blood.

From the foregoing account it will be seen how great Kempe Gowda I was. From a small settlement in the village of Yelahanka, he enlarged his territories all round reclaiming jungles and founding villages. He also built

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* "ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೫೩೧ ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಕಾರ್ತೀಕಬಹುಳ ೧೦ ರಲ್ಲು ಬೆಂಗಳೂರ ಕೆಂಪನಂಜೇಗೌಡರ ಕುಮಾರ ಕೆಂಪಯ್ಯಗೌಡನು ಗಂಗಾಧರಸ್ವಾಮಿಯ:ಪಾದಕ್ಕೆ ಸದಾನಮಸ್ಕಾರ" From the date given, *viz.*, A.D. 1608 it is doubtful whether this statue represents the original Kempe Gowda I, because Kempe Gowda I ruled only till A.D. 1569. But from the pedigree given, *viz*., that he was the son of Kempanacheya Gowda, it would be Kempe Gowda I, unless there was another Kempanacheya Gowda descended from the original Gowda of the same name.

for himself a capital at Bangalore, laying there the foundation of a big and thriving city. Bangalore began to play a leading part in his day and after being considered to have been an impregnable fortress in important battles, it is still the centre of attraction for business men, tourists, generals and princes and others who come to Bangalore for a change of air as a health resort. Kempe Gowda was a devout and pious soul, favoured by the visions of divine grace. His building activities were not confined to the foundation of cities only. He built and endowed numerous temples, towers, tanks and *Agraharas*. His catholicity was praiseworthy; his rule for an unbroken period of 50 years was marked with charity and justice. It is small wonder then that the memory of such a great man is even now cherished by all people with great respect not different from veneration, and is kept green in the sacred temples and tanks that he built. Though a portrait statue of his is to be found in Sivaganga, yet Bangalore is all the poorer for want of the visible representation of his likeness. Bangalore, which is now the political and commercial capital of the State and which is throbbing with the pulsation of all activities of the modern civilized world, had its future greatness foreshadowed in the vision of the great farmer chief who left a tangible record of it in the four watch-towers he erected in the four corners of Bangalore. It is therefore very desirable that Bangalore should be adorned with his statue. It is a matter of much gratification that Mr. S. K. Narasimhaiah who has recently published a readable account of Kempe Gowda in Kannada is already interesting himself in the movement and it is to be earnestly hoped that his efforts would be crowned with success.

Kempe Gowda II.

The next chief of importance, equally famous for his great and meritorious deeds, is Immadi Kempe Gowda or Kempe Gowda II, son of Kempe Gowda I He is stated to have ruled Bangalore for 55 years and managed both Bangalore and Magadi for 14 years and finally retired to Magadi on his defeat at Bangalore in A.D. 1638 where he died twenty years later.* If this be true, his reign would be an extraordinarily long one of 89 years, i.e., from A.D. 1569 to A.D. 1658, which looks improbable. As if to support this improbability, a palm leaf manuscript recently discovered mentions that Kempe Gowda II was the grandson of Kempe Gowda I and that his father was one Giddappa Gowda who ruled from A.D. 1556 to A.D. 1577.† But the inscriptions that have been discovered so far make no mention of Giddappa Gowda but clearly state that Kempe Gowda II was the son of Kempe Gowda I and the grandson of Kempananje Gowda.‡ As we cannot obviously discard the evidence of

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* Memoirs of Mysore, Vol. II, *Historical Memoir of Bangalore and Magadi.*

† "ತಾರ್ವಾತ ವೀರಿ ಕುಮಾರ್ಲು ಗಿಡ್ಡಪ್ಪಗೌಂಡ್ಲು ಪ್ರಭುತ್ವಮುನಕುವಚ್ಚಿ ಧರ್ಮಮುತೋ ರಾಜ್ಯಮೇಲಿ ಶಾಲೀವಾಹನ ಶಕ ೧೪೯೯ ದೋ ಈಶ್ವರ ಸಂವತ್ಸರಮುನಂದು ವೀರಿ ಕೊಮಾಳ್ಳು ಯಿಮ್ಮಡಿ ಕೆಂಪೇಗೌಂಡ್ಲುಕು ಪಟ್ಟಮುಗಟ್ಟಿ ದೈವಾಧೀನುಲೈರಿ."

‡ E. C. Inscriptions, Magadi 1 and 2 dated A.D. 1630 and A.D. 1670 respectively.

the inscriptions, we cannot but accept that Kempe Gowda II lived and ruled for 89 years unless there be other Kempe Gowdas and Kempananje Gowdas between Kempe Gowda I and Kempe Gowda II.

Immadi Kempe Gowda like his father achieved fame by founding new villages and extending his territory, building more temples and tanks and making gifts of lands and houses to the Brahmins who were to maintain the charities by pious worship. Of these the Kempapura Agrahara near Bangalore and Ivarakandapura Agrahara near Hassarghatta were the most important grants made in A.D. 1605.

Kempe Gowda improved the Somesvara temple built by Kempe Gowda I at Ulsoor by constructing seven enclosures with a shrine in each. He imported the celebrated Jakanachary (probably a descendant of the famous sculptor of the same name) from Beloor, according to tradition, and caused him to carve on all the walls the episode of the marriage of Parvati Devi with Siva called *Girija Kalyana*. The carvings consist of numerous sculptures and figures of the Gods and Goddesses who attended the marriage including Brahma and Vishnu and the thirty-three crores of Devathas or inhabitants of the celestial world. The details of the assemblage at the ceremony are all carved in stone with a wealth of elegance, ornament and realism that one is astonished at the wonderful skill displayed in carving such intricate details on hard stone. Kempe Gowda gave grants for the performance of the worship of the God and granted houses to Brahmins. A sculpture on one of the walls is supposed to be a representation of Kempe Gowda. Mr. Narasimhachar says that the temple is a good specimen of Dravidian architecture with a lofty Gopura.* He dug a tank near Kempapura Agraharam at Bangalore and named it after his forefather Gidde Gowda. This is

* There is a conflict of opinion as to which Kempe Gowda it was that built the Somesvara temple at Ulsoor. In the Memoirs of Mysore, Vol. II, under the chapter headed "Historical Memoir of Bangalore," it is stated that "Emadi Kempe Gowda erected the Someswar Pagoda near Halasoor and endowed it with some allowances" but in the same Memoir under the heading "Historical Account of Halasoor and Pagoda" it is stated that "Kempe Gowda who was the headman of the village of Yellahanka........ ...cut down the jungle............invited the son of Jakanachary ....expended great sum of money on building a Pagod, with seven enclosures with temples." Mr. Rice has followed both these versions ; for on page 22 of the Mysore Gazetteer, Vol. II, 1897, he states that "Immadi (Immadi or the second) Kempe Gowda...........erected the Somesvara pagoda at Halasur," which agrees with the former account while on page 72 of the same volume he has published an account that mainly agrees with the latter account. In a Kannada pamphlet published in 1906 by one Mr. V. S. Saminatha Mudaliar of Ulsoor on "The Origin of the temple of Sri Somesvara Swami of Ulsoor" it is stated that Jayappa Gowda built a wooden temple, that his son Giddappa Gowda pulled down the wooden structure and built only the *Garbhagriha* (inner shrine), that his son Kempananje Gowda erected the present beautiful *Mantapa* and *Navaranga*, and Sri Kamakshiamma's temple and towers, that his son Mummadi (?) Kempe Gowda constructed the *Prakara* (compound) and the main gate and that his son Jaya (?) Kempe Gowda built the lofty tower over the gate. Mr. S. K. Narasimiah on the other hand states in his book

the tank which now supplies water to the Binny Mills. It is never known to have run dry. He also built another tank named *Caranji Kere* or Tank of the Fountain so called from a fountain in the bed of a tank from whence he brought water to the Bangalore Fort. The Fort Centre Road running from the south gate of the fort near the City Institute straight to Basavangudi and Tata's Silk Farm traverses the bed of this tank. In A.D. 1623 he got possession of Magadi and Savandroog in the following manner:—Having learnt that Savandroog and the territory round Magadi which had been administered by the Viceroys of Vijayanagar Kings had been usurped by one Talari Gangappa Naik on the death of Viceroy Chikka Raj who left no male issue, he collected a force, marched against him and killed him and took possession of the country. A story is told that Ganga solicited the aid of Kempe Gowda promising to give him the fort he had built at Magadi, should they both succeed in subjugating the hill fortress at Savandroog. Kempe Gowda agreed to this stipulation and marched with an army from Bangalore in A.D. 1605 and joined Ganga at Gudemaranahalli from whence they proceeded to the lower fort of Magadi where Immadi Kempe Gowda treacherously put Ganga to death in the gate of Jeebi Durvaja. When Ganga was giving up the spirit he told Kempe Gowda that God would take vengeance upon him for deceiving him and asked him to set up a stone image of him on the tomb as a token of his repentance. Accordingly Kempe Gowda had a stone image of Ganga placed on the tomb.*

Kempe Gowda improved the mud fort at Magadi, established a town there on a large scale peopling it with merchants and tradesmen. He repaired the fortress of Savandroog, and strengthened it with an adequate garrison under able commanders. This hill is 7½ miles south-west of Magadi and is 4,024 feet above the sea level. Its bottom is four miles in circumference. It is split into two peaks on top—one white in colour and the other black. There is a Basava on one of the highest peaks. On the top of each peak there are open spaces containing fruit trees and water chasms. The garrison consisted of 8,000 strong under four commanders. He managed this country along with Bangalore for 14 years and thereafter retired to Magadi on the capture of Bangalore by the Muhammadans in A.D. 1638. The cause of the capture is stated to be that a local chief, Raja of Sumakee Bagoor and Kempe Gowda

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"Magadi Kempe Gowda", 1922, page 62, that the present large temple, tower, *Prakara* (compound), Navaranga and Sri Kamakshiamma's temple were all built by Immadi Kempe Gowda while Mr. R. Narasimhachar merely says in para 8 of his Annual Report for 1910-11 that "this large temple, which is a good specimen of Dravidian architecture with a lofty *Gopura*, is said to have been built in the 16th century by Kempe Gowda, a sculpture at the end of the wall to the right of the inner entrance being shown as representing him."

* Memoirs of Mysore, Vol. II, *Historical Memoirs of Magadi*.

having quarrelled, the former went away to Bijapur to Ali Adil Shah and brought Ranadulla Khan with a numerous army. The latter besieged Bangalore Fort and took Kempe Gowda prisoner, but he was subsequently released on his promising to pay an annual contribution. Thereupon Kempe Gowda fled with his family from the fort of Bangalore and resided in Magadi under the protection offered by Savandroog. He ruled there for 18 years more paying a yearly tribute to the conquerors of Bangalore. From this time onwards, he and his successors came to be familiarly known as Magadi Kempe Gowda.

After settling down at Magadi he conquered Hulikal, Huliyurdurga, Utridurga, Bairandurga and Kunigal and vanquished Srirangaraya of Seringapatam and brought a large booty of horses and elephants. He built the temples of Narasimhaswami and Veerabhadraswami at the foot of the Savandurga hill to its south and also a town called Nelapattana (meaning town below the hill) around them. Learning that Magadi was a sacred place as having been the abode of a sage Mandavya, he improved the Sri Ranganathaswami temple. Many inscriptions have been found round about Magadi recording the grants made by him of villages to Brahmins for conducting worship in the various temples. He devoted the revenue derived from his territory for building temples, tanks and other public charities and he ruled the country with great justice and charity and achieved great fame. The statue that is found engraved on one of the stones in the Halsur temple is supposed to be his.

After Kempe Gowda II, there were a few among his successors who were also called Kempe Gowdas. All were equally devoted to God and did many charitable deeds. Of these, his son named Mummadi Kempe Gowda was a most pious man. He gave a number of villages and *Agraharas* in charity to the Brahmins in order that they might continue the worship of the Gods, and granted them several allowances also. He was a very charitable ruler. In his reign a famine occurred and all the ryots flocked to him for protection and said that if no rain came down in a day or two, they would leave the country and take shelter elsewhere. Whereupon he pacified them and prayed to God so intently on behalf of his people that rain came in torrents the next day and relieved the situation. From thenceforward the people called him "Male Kemparaya" (meaning Kempe Gowda who brought down rain) in remembrance of his pious and virtuous character which called forth rain from the clouds. He built a temple Prasanna Veereshvara Swami and a large tank Kempa Sagara near Magadi where there is an inscription dated A.D. 1676 (Ma. 5). The tank has three fine sluices in the form of four-pillared Mantapas. He ruled from A.D. 1658 to 1678.*

* Memoirs of Mysore, Vol. II, *Memoirs of Bangalore and Magadi*.

Kempe Gowda III.

His grandson and the last of the illustrious rulers of this family was Kempe Gowda III or Mummadi Kempaveerappa Gowda to give his full name. He ruled from 1705 A.D. to 1728 A.D. He erected near Magadi the famous temple of excellent workmanship to Eswara in 1712 A.D. Mr. R. Narasimhachar describes this temple in his Report for 1914-15 as follows :—"The Someswara temple situated about 1½ miles to the west of Magadi is now in ruins though built so recently as A.D. 1712 by Mummadi Kempaveerappa Gowda.* A fine Mantapa to the left of the temple is known as Kempe Gowda's *Hazara* or hall and another to the right as dancing girls' *Hazara*. On one of the pillars of the front verandah of the latter hall is a figure about 1½ feet high of an old man wearing a cloak and leaning on a staff. This is said to represent the original Kempe Gowda, the progenitor of the Yelahanka family of chiefs. A long inscription was discovered on the back inner wall of Garbhagriha. It is dated A.D. 1715 and records the grant of four villages by Kempe Gowda III at the time of the setting up of the *linga*....The temple has small towers at the four corners of the enclosure and a large pond, *Kalyani*, at some distance in front. To the south-west of the temple outside the enclosure is a fine shrine of Basava with a good tower situated on a lofty boulder. It is known as Shikara Basava, and is a prominent structure. A flight of 50 steps leads to it and the Nandi is worshipped by Lingayats on marriage and other occasions." Kempe Gowda also installed for worship the images of Cheluvarayaswami in Cheluvarayapete to the south of Magadi with the assistance of Srirangacharya who had come from Srirangam and of Varadarajaswami at Baichapura. The latter was built in order that his mother who was too aged to pay a visit to Kanchi where the principal deity was Varadaraja, might worship the same God here. He established five *lingams* in five different places and granted several allowances for the feasts connected with those Gods. There is a Lingayat Matha known as Mummadi Gowda's Matha in the same village with a *Gaddige* or a tomb of Lingayat Guru in it. Mummadi Gowda most probably refers to Mummadi Kempe Gowda or Kempe Gowda III, who may have built the Matha. It is said that the chiefs of the Yelahanka family built 300 such Mathas in and around Magadi and endowed them. They also built and endowed Siva and Vishnu temples. The Lingayat Matha at Kempasagara is a fine building said to have been built by Kempe

*It is a matter for thankfulness and congratulation, however, that the Government of His Highness the Maharaja of Mysore have since granted a sum of Rs.2,000 to supplement the collection of Rs. 3,500 made by a local committee presided over by Mr. Karnic Krishnamurthi Row, who is the descendant of the minister of Kempe Gowda. This money is to be utilized for the repair of the temple and for the improvement of its surroundings. The Government have also sanctioned a grant of Rs. 25 per mensem for the conduct of regular daily worship in the temple.

Gowda. One of the pillars of the front verandah has a figure about 1½ feet high of Kempe Gowda exactly similar to the one at Somesvara temple at Magadi. He granted to His Holiness the Sringeri Swami the village of Seege Kuppa in A.D. 1724. He was a great patron of letters and many Pandits were at his court. A poem called *Veerabhadravijaya* composed by one Ekambara Dikshitar was dedicated to him and contains some account of his family and a description of God Veerabhadra's festival. It is mentioned in this work that Kempe Gowda conquered Shahji and put to flight Kantirava Narasaraja Wadiyar of Mysore.

Being conscious of the increased activity of the Mysore Wadiyars who were gradually extending their territory by vanquishing the local Pallegars and knowing that the Nawabs of Sira had an eye upon his kingdom, Kempe Gowda III extended and improved Nelapattana the town situated in the wilderness to the south of Savandurga and made it almost inaccessible to the enemies. It occupied an area of 10 square miles and was teeming with a varied population and palatial houses of the royal family and other officers extending from the top of one of the peaks down to the Veerabhadra temple at foot. It was defended by three forts and the hill by two forts with numerous bastions. The outermost fort was guarded by eight commanders with all ammunition and army in readiness.

Kempe Gowda usually stayed at Magadi with a small retinue transacting the business of the State but whenever he had an inkling of the approach of the enemy, he used to seek shelter in Nelapattana arriving there by the main gate of the fort towards the north-east. There was only one secret passage upwards to the white peak from Nelapattana which was narrow and precipitous. About half way up the pathway there was a deep chasm crossed by a plank placed across it. In war time, the plank used to be removed leaving the chasm open so that as the enemy approached one by one, he was hurled to the unknown depths. It was a natural obstruction to the ascent of the Droog. The bastions of the fort in the hill command a fine view of the surrounding country offering advantage to reconnoitre the movement of the enemy. Near these bastions, he built powder magazines, armouries, food stores and audience chambers and secreted his invaluable treasures in them. All his faithful officers lived in the third fort of Nelapattana at the entrance of which he built a beautiful temple of Sri Kasi Visvesvara. The entrance to the fort and the Visvesvara temple are intact now but the ruins of the town which reveal its former glory are overgrown with jungle. On the site of the town are even now to be seen a large number of ponds and wells bearing witness to the existence before of dwelling houses of the town.*

* Mysore Archaeological Report and Mr. S. K. Narasimiah's *Kempe Gowda*.

The ancestors of Kempe Gowda were devotees equally of Siva and Vishnu and made no distinction between a Shiva and a Vaishnava. Consequently there was hearty co-operation and unanimity among all classes of his subjects. Kempe Gowda was no exception. But when unfortunately on account of his intimacy with a Lingayat woman by name Bhargavati he became a Lingayat and changed his Gotra from Chaturtha into Sadasiva,* there was a split among some of his high officers, who were of both sects. Dodda Krishnaraja Wadiyar of Mysore became aware of this internal dissension and under the pretext of admiring and rewarding the fine horsemanship of one Muddappa Gowda, the fourth of the Hulikal Chiefs and cousin of Kempe Gowda in the collateral line, sent for him to Mysore and bestowed upon him the name of Muddukrishnaraja Gowda after his own royal name and directed him to pay him a tribute of 500 pagodas. Shortly after, the Mysore king sent an invitation to Kempe Gowda himself to go to Mysore with a white elephant which he had in his possession but Kempe Gowda refused to do so.† Dodda Krishnaraja Wadiyar thereupon sent an army in secret under Dalvai Devarajaiyya who, with the help of the treacherous officers, stole into the fort by making a hole in the wall near Channaraya's gate and captured Kempe Gowda's most faithful and capable commander by name Veerabhadra Naik. The Gowda's army fought valiantly but to no purpose. Kempe Gowda who was in Magadi having learnt of the capture of Veerabhadra Naik entered Nelapattana through the secret door and prepared himself to fight the Mysore army but was captured by the Dalvai. Then the Gowda's armies stationed all over the fort, joined together and fought gallantly but being unable to get reinforcements which the Mysore army easily got, were utterly defeated. The Mysore Dalvai then took possession of Nelapattana and Savandroog and carried away all the treasures accumulated there for over 200 years and removed Kempe Gowda, his faithful commanders and some chief officers and their families to Seringapatam in 1728 A.D. and put them all in restraint. He was never released and thus ended the great chief's rule.

The Magadi territory became Mysore territory thenceforward. Nelapattana became a heap of ruins. Kempe Gowda's piety, devotion and selfless rule were so beneficent that the site occupied by Nelapattana though surrounded by a fearful forest is even now a smiling land with trees and flowers, roots and edibles, the abode of many varied birds, and a quiet retreat. Annual feasts are held in honour of Gods Veerabhadra and

* "ತರ್ವಾತ ಕೊಂತಕೊಂತ ಕಾಲಮುನ ಪೈನ ಯಾಕೆಂಪವೀರಪ್ಪಗೌಂಡ್ಲು ಲಿಂಗಾಯಿತ ಶಿವಭಕ್ತುರಾಲೈನ ಭರ್ಗಾವತಿ ಯನೆದಾನ್ನಿ ಯುಂಚುಕೋನಿ ಕೊನ್ನಿ ದಿನಮುನಪೈನ ಮುರಗಿಪಡೇರನೆ ಜಂಗಮುನಿಚಾತ ಲಿಂಗಧಾರಣಮು ಚೇಯಿಂಚಿಕೋನಿರಿ. ಮೊದಟಿಯುಂಡಿನ ಚತುರ್ಥಗೋತ್ರಮುನೇದಾನ್ನಿ ವಿಡಿಚಿ ಸದಾಶಿವಗೋತ್ರಮುನಿ ಪ್ರಸಿದ್ಧಿ ಜೊಂದುತೂ ವಚ್ಚಿರಿ"— *Telugu Palm-leaf Manuscript.*

† Telugu Palm-leaf Manuscript.

Narasimhaswami and many devotees flock there. The whole tract appeals to the imagination by its past glory and its present peaceful repose. The site of the Droog and the ruins of Nelapattana impress one with the greatness of Kempe Gowda, his heroism and prowess and inspires pride, reverence and patriotism bringing to mind the great deeds wrought by the heroic chief.*

Autograph Letter.

I have been lucky in discovering a palm-leaf manuscript containing a pathetic letter written by Kempe Gowda III from his prison at Seringapatam to his cousin Krishnaraja Gowda of Hulikal near Magadi and sent to him by a confidential servant. Considering the greatness of the chief and the miserable plight to which he was reduced, the pathos of the letter is really heartrending. It runs as follows :—

> "Our blessings to you. We are doing well at Seringapatam up to this 10th lunar day of the dark fortnight of *Phalguna*. Write to us about the welfare of you all. As you know we are subjected to this misfortune by the sport of God Somanatha. Our health is at present in a bad state and there is every likelihood of death overtaking us soon. There does not appear to be any chance of recovery. As you are the only heir in our family, I send you by Soma the chief insignia of royalty. Be prudent and after making enquiries as to the state of our health, have the necessary obsequies done. Other matters that ought not to be committed to writing you will learn from Soma. Send some of your friends here.—*Kempayya*."

The signature of the chief "Kempayya" occurs at the end. The palm-leaf was sent to me by Mr. Chikkappayya, the present Pallegar of Hulikal, who is the direct descendant of Krishnaraja Gowda to whom the letter is addressed. It is a valuable find and a priceless heirloom. I have shown it to Mr. Narasimhachar who has translated and published it in his Annual Report for 1922 on page 14. This record wakes up so many memories of a glorious past in which the three illustrious chiefs played such noteworthy parts that it cannot but be prized as a treasure by the generations to come. I intend therefore to present it to the local museum in the name of Mr. Chikkappayya for preservation as a precious relic of the ancient history of Mysore.†

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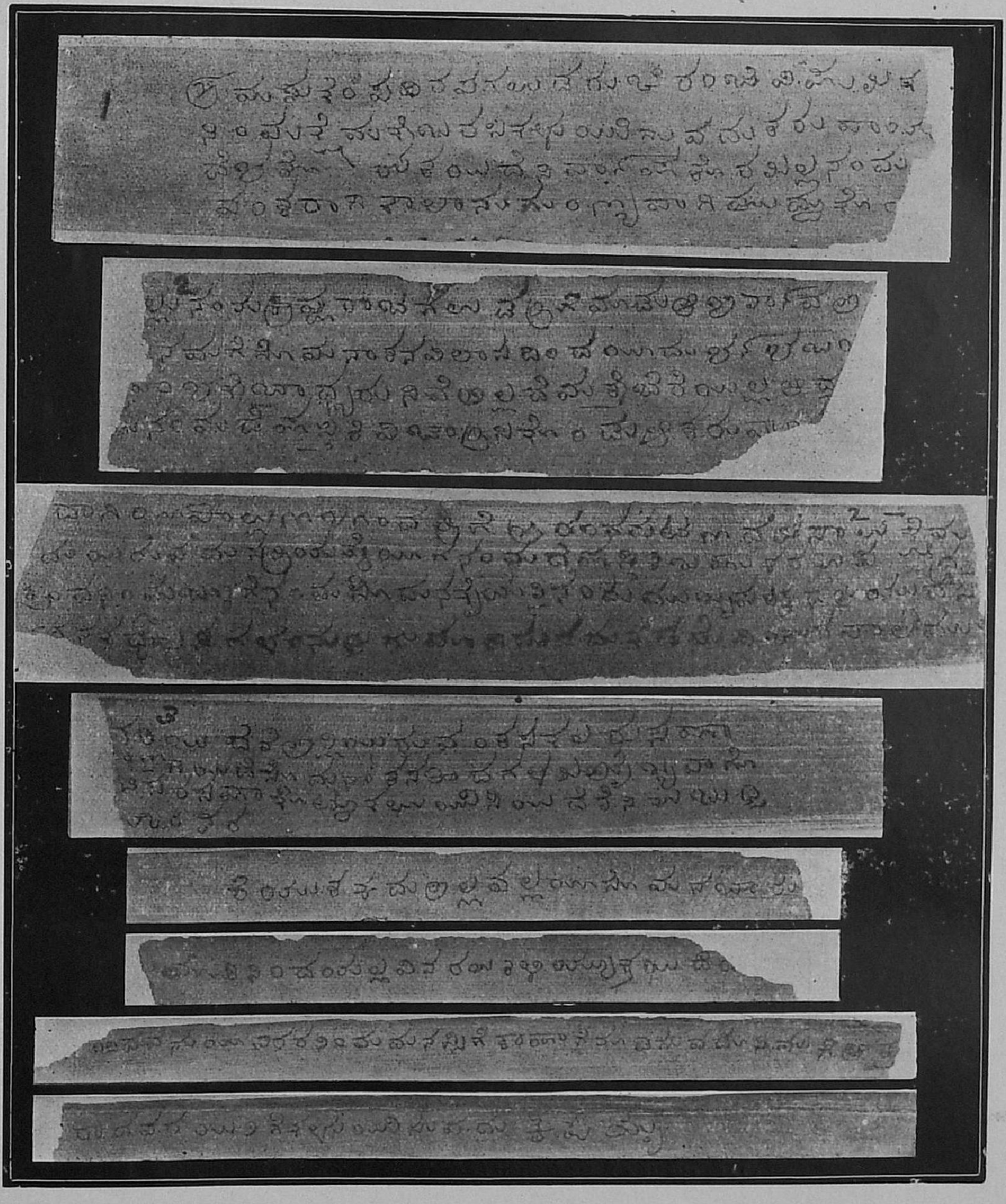
* Telugu Palm-leaf Manuscript and Mr. S. K. Narasimiah's *Kempe Gowda*.

† "ಶ್ರೀಮತು ಕೆಂಪವೀರಪ್ಪ ಗವುಡರು ಚಿರಂಜೀವಿ ಹುಲಿಕಲ್ಲ ನಮ್ಮ ಕೃಷ್ಣರಾಜ ಗವುಡರಿಗೆ ಮಾಡುವ ಆಶೀರ್ವಾದ ಅದಾಗಿ॥ ಈ ಪಾಲ್ಗುಣ ಬ॥ ೧೦ವರಿಗೆ ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ನಾವು ಕ್ಷೇಮದಲ್ಲಿ ಇದ್ದೇವೆ ಅಲ್ಲಿ ಇರುವಂತ ಸಕಲರು ಸಹ ನಿಮ್ಮ ಕ್ಷೇಮಕ್ಕೆ ಬರಸಿ ಕಳುಹಿಸುವದು. ತರುವಾಯ ನಮಗೆ ಸೋಮನಾಥನ ವಿಲಾಸದಿಂದ ಈ ದುರ್ದಶ ಬಂದು ಇರುವುದು ಸರಿಯಷ್ಟೆ. ಈಗ ನಮ್ಮ ದೇಹಸ್ಥಿತಿ ಬಹುತರ ಉಪದ್ರವವಾಗಿ ಇದೆ. ಸೋಮನಾಥನಪಾದಗಳಲ್ಲಿ ಐಕ್ಯವಾಗೋಹಾಗೆ ತೋರುತ್ತ ಇದೆ. ನಿರ್ವಾಹ ತೋರಲಿಲ್ಲ ನಮ್ಮವಂಶಕ್ಕೆ ಬಾಧ್ಯರು ನೀವೆ ಅಲ್ಲದೆ ಮತ್ತೆ ಬೇರೆ ಇಲ್ಲ. ಆದ್ದರಿಂದ ನಿಮ್ಮಬಳಿಗೆ ನಮ್ಮ ಸೋಮನ ಕೈಯಲ್ಲಿ ನಮ್ಮ ಮುಖ್ಯ ಪಟ್ಟದ ಆಯುಧ ಶಿಖರ ಸಹ ಕೊಟ್ಟು ಕಳುಹಿಸಿ ಇದ್ದೇವೆ ನೀವು ಬುದ್ಧಿವಂತರಾಗಿ ಕಾಲಾನುಗುಣ್ಯವಾಗಿ ಇದ್ದುಕೊಂಡು ನಮ್ಮ ದೇಹಸ್ಥಿತಿ ವಿಚಾರಿಸಿಕೊಂಡು ಆತರುವಾಯ ಆಗತಕ್ಕ ಕೆಲಸಗಳನ್ನು ಆಗಮಾಡಿಸುವದು. ಕಡಿಮೆ ವಿಚಾರ ವಾಲೆಮುಖಾಂತ ಬರೆಯುತಕ್ಕದ್ದು ಅಲ್ಲವಲ್ಲ. ಈ ಸೋಮನ ಬಾಯಿಮಾತಿನಿಂದ ಎಲ್ಲ ವಿವರವು ತಿಳಿಯುತ್ತದೆ. ಈ ವಿವರ ನಿಮ್ಮ ಮನಸ್ಸಿಗೆ ತರೋಹಾಗೆ ಮಾಡಿಸುವದು. ನಿಮಗೆ ಆಪ್ತರಾದವರನ್ನು ಇಲ್ಲಿಗೆ ಕಳುಹಿಸುವುದು. —ಕೆಂಪಯ್ಯ."



AUTOGRAPH LETTER OF KEMPE GOWDA III

Written from his prison at Seringapatam about A.D. 1728

KEMPE GOWDA'S TOWER
ONE OF THE FOUR TOWERS BUILT BY KEMPE GOWDA I
TO MARK THE LIMITS OF BANGALORE CITY
This one is on the Ulsoor Lake to the North-East

Genealogy of the Chiefs.

A brief reference to the pedigree and chronology of the Yelahanka chiefs may now be made. As has already been said, much confusion is caused by the chiefs bearing the same name so that we are apt to go wrong not only in making up an accurate succession list but also in referring the various incidents and events in the lives of the Kempe Gowdas to the particular chief to whom they properly belong. But from the fresh information that has come to hand by means of two records that throw a flood of light in this respect, a fairly accurate list may be attempted. One of the records is known as "The Memoirs of Mysore, Vol. II" written in 1807 which records the oral tradition extant at the time. It contains a fairly exhaustive account of the Memoirs of Bangalore and Magadi and gives the line of chiefs who ruled at Bangalore and Magadi before those places passed into foreign hands. The pedigree given in this Memoir continues the line given in the Mysore Gazetteer which is the other record by three more chiefs. In the Mysore Gazetteer the line starts from Jaya Gowda (A.D. 1418-1433) and goes down four steps to Kempe Gowda II with Gidde Gowda (A.D. 1433-1443), Kempananche Gowda (A.D. 1443-1513) and Kempe Gowda I (A.D. 1513-1569) intervening. But in the Bangalore and Magadi Memoirs, the line is further continued three steps down from Kempe Gowda II (A.D. 1569-1658), *viz.*, Mummadi Kempe Gowda (A.D. 1658-1678), Doddaveerappa Gowda (A.D. 1678-1705) and Mummadi Kempaveerappa Gowda (A.D. 1705-1728) with whom the line ended. Thus according to these two records the line consisted of 8 chiefs beginning from Jaya Gowda in A.D. 1418 and ending with Mummadi Kempaveeerappa Gowda in A.D. 1728 giving a total of 310 years during which the chiefs held sway. This pedigree tallies with that given in a Sanscrit work called *Veerabhadra Vijaya*, composed by Ekambara Dikshit who was the court poet of Mummadi Kempaveerappa Gowda, the last chief of the line, though it makes no mention of the first three chiefs mentioned in the above records. It corroborates also the pedigree made up from the inscriptions by Mr. Narasimhachar and published on page 14 of the Annual Archaeological Report for 1922 so that with the help of all these four records we can draw up an accurate genealogical table of the Chiefs who actually ruled. The pedigree given in *Veerabhadra Vijaya* gives a few more details of the brothers of the ruling chiefs which serve the important purpose of interpreting some inscriptions in which the names of these brothers appear. The full genealogical tree of the chiefs as revealed by these up-to-date discoveries is therefore as follows :—

Jaya Gowda (A.D. 1418-1433)
|
Gidde Gowda (A.D. 1433-1443)
|
Kempa Nanche Gowda (A.D. 1443-1513)
|
Kempe Gowda I or Hiriya Kempe Gowda (A.D. 1513-1569)
|
Immadi Kempe Gowda or Kempe Gowda II (A.D. 1569-1658)

Mummadi Kempe Gowda or Male Kemparaya (A.D. 1658-78)	Halasa	Immadi Hiriya Kempe Gowda mentioned in E.C. 12 Kunigal 12

Children of Mummadi Kempe Gowda:

Immadi Kempe Gowda	Dodda Veerappa Gowda (A.D. 1678-1705)	Halasa	Chennaveera mentioned in E.C. Bangalore 126

Son of Dodda Veerappa Gowda:

Mummadi Kempaveerappa Gowda or Kempe Gowda III (A.D. 1705-1728).

I secured recently through the help of a friend a palm-leaf manuscript consisting of eight leaves, the first six written in Telugu and the remaining two in Kannaḍa. The former gives the pedigree of the Yelahanka chiefs with some details of each chief. But the pedigree and the dates do not at all tally with those given in the Gazetteer, Inscriptions, Memoirs or *Veerabhadra Vijaya* referred to above. Mr. Narasimhachar to whom I showed the manuscript discusses this question on page 15 of his Report for 1922 and also gives the principal contents of the manuscript.

Collateral Branch of the Yelahanka Family.

However, some important information which was not hitherto known has come to light by means of this manuscript. It is that—(1) Tiruvenkatacharya, the family guru of the chiefs, became a Sanyasi under the name of Dodda Parakalaswami and resided in the Matha at Seringapatam and (2) that Immadi Kempe Gowda finding that there was some misunderstanding between his two sons Mummadi Kempe Gowda and Honnappa Gowda divided the kingdom between the two and made the latter ruler of Hulikal in 1634 A.D.* The family thenceforward divided into two branches, the Hulikal branch

* ಮಾಗಡೀ ಇಮ್ಮಡೀ ಕೆಂಪೇಗೌಡರಿಗೆ ಮುಮ್ಮಡಿ ಕೆಂಪೇಗೌಡರು ಹೊನ್ನಪ್ಪಗೌಡರು ಇವರಿಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು. ಹೊನ್ನಪ್ಪಗೌಡರಿಗೂ ಇವರ ಅಣ್ಣಂದಿರಿಗೂ ಮನಸ್ತಾಪವುಂಟಾದ್ದರಿಂದಾ ಇಮ್ಮಡೀ ಕೆಂಪೇಗೌಡರು ತಮ್ಮ ಮಾಗಡೀ ಅರವತ್ತುಸಾವಿರ ಶೀಮೆಯಲ್ಲಿ ಹುಲಿಕಲ್ಲು ಬೈರವನದುರ್ಗದ ಅಯಿದುಸಾವಿರ ಶೀಮೆಯನ್ನು ಭಾಗಾಮಾಡಿ ಹೊನ್ನೇಗೌಡರಿಗೆ ಕೊಟ್ಟು ಕೆಲವು ದಿವಸಗಳಮೇಲೆ ಸ್ವರ್ಗಸ್ತರಾದರು.—*Kannada Palm-leaf Manuscript.*

becoming a collateral branch of the Yelahanka family. The pedigree of this collateral line as given in the Kannaḍa portion of the palm-leaf and which had not been known and recorded before is as follows :—

Honnappa Gowda (A.D. 1634-1672)
|
Ankana Gowda (A.D. 1672-1690)
|
Giriappa Gowda (A.D. 1690-1718)
|
Muddappa Gowda *alias* Muddukrishnaraja Gowda (A.D. 1719-1761)
|
Muddappa Gowda (A.D. 1761-1805)
|
Giriappa Gowda.

The present survivor of this branch is Mr. Chikkappayya who calls himself Pallegar of Hulikal from whom this palm-leaf and the autograph letter of Kempe Gowda referred to above were obtained.

Another fact which is brought prominently to notice in this palm-leaf manuscript is that the chiefs though born as disciples of Bhiredevar and Saivites had come under the influence of Vaishnavites so that Immadi Kempe Gowda built the central hall of the Ranganatha temple at Magadi at the instance of his family guru Srinivasadesikacharya. Honnappa Gowḍa of Hulikal branch had Annayyacharya as his guru. Dodda Veerappa Gowda made arrangements for the conduct of pooja by Brahmins at the instance of his guru Tiruvenkatacharya. Kempaveerappa Gowda set up Cheluvarayaswami at Cheluvarayapete to the south of Magadi with the assistance of Srirangacharya and built the temple of Varadarajaswami at Baichapura with the assistance of his guru Raghavacharya.*

On the whole, it may be said that the discovery of the palm-leaf manuscript and the palm-leaf letter of Kempe Gowda has served to extend our knowledge of the evolution of the religious faith of the chiefs, of the causes that led to the downfall of the line and of the existence of the collateral line of the family that survives to this day. The manuscript further enlightens us that Hyder levied a tribute of 1,000 pagodas from the son of Muddukrishnaraja Gowda and Tippu annexed the territories in A.D. 1793 but on the fall of Seringapatam in A.D. 1799 Dewan Purnaiya granted him in A.D. 1804 a Sannad to the effect that land of the revenue value of 24 pagodas was bestowed upon him. This grant was renewed and perpetuated to his son and successors and is even now in the enjoyment of the family of which Mr. Chikkappayya of Hulikal is the present survivor.

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* Telugu and Kannada palm-leaf manuscripts.

Authorities.

The only source of information about the Kempe Gowdas that was hitherto available was the Mysore Gazetteer of Mr. Lewis Rice published in 1897. The account given there is necessarily short and is based on oral tradition and on the limited information furnished by some inscriptions which mention the names of some members of the pedigree and record the grant of lands, etc., for the worship of the Gods. Since then Mr. Narasimhachar made further investigations while on tour in Magadi and Bangalore districts and secured additional information by collecting evidence on the spot. Some new inscriptions, copper-plate grants and manuscripts were also secured by him. To his research we owe the detailed description of the temples built at Magadi and Savandroog and the pedigree made up by the inscriptions as given in his Annual Reports for 1914-15 and 1921-22. From the Sanscrit work called " Veerabhadra Vijaya " composed by Ekambara Dikshitar of which mention has already been made, corroborative evidence as to the genealogy of the chiefs has been secured. From the " Memoirs of Mysore " described as " Extracts from the Memoir of a geographical, statistical and historical survey of the Mysore Dominions commenced on the partition of Mysore in 1799 " and stated to have been recorded in 1807 much detailed information as to the doings of the chiefs, and their chronology has been secured. These records together with the palm-leaf manuscripts obtained from Mr. Chikkappayya of Hulikal referred to above have enabled us to recount the outstanding events in the reign of each of the leading Kempe Gowdas and to give a fairly complete genealogical tree of the family from its origin down to its overthrow, authenticated by dates not hitherto available. The accounts furnished by these sources have been further supplemented by some more material gleaned from the Kannaḍa work on Kempe Gowda published this year by my friend Mr. S. K. Narasimiah, the well-known enterprising local merchant. The description of the town of Nelapattana and of Magadi built and fortified and extended by Kempe Gowdas II and III are taken from his work.

Conclusion.

But with all the new information that these records have furnished, it must be admitted that a history of the period in the modern sense of the term giving an account of how Kempe Gowda ruled, how the people fared under his regime and the nature of the society in his time is yet to be reconstructed. No doubt the country was in a primitive condition then and each Kempe Gowda was busy clearing the jungles, founding new villages and consolidating the territory gained. The chiefs employed the wealth amassed by them in the erection of temples, tanks and *agraharams* that stand even

now as monuments of their piety and devotion. Unlike other heroes whose career is only too familiar to us in history who succeeded in founding kingdoms by leading mainly a life dedicated to plunder, rapine, force and terrorism, this House has been distinguished for piety, charity and generosity no less than for personal prowess and martial spirit. Leading peaceful and pious lives, dedicating their service to the God of their adoration and favoured by His grace, owing dutiful allegiance to the sovereign power and winning its approbation and reward in return for faithful service rendered, the Kempe Gowdas have won an enduring name and fame as testified to by the many rock-cut temples, caves, tanks, forts and inscriptions they have left behind them as monuments of their beneficent rule.

MYSORE AND THE DECLINE OF THE VIJAYANAGAR EMPIRE.

(*Continued from the last issue.*)

BY DR. S. KRISHNASWAMI IYENGAR, M.A., PH.D.

(*A Paper read before the Mythic Society.*)

The Death of Venkata, and the War of Succession.

THE emperor Venkata died in A.D. 1614 and this brought about a war of succession which arose out of Venkata's nomination of his nephew as his successor. Venkata had married four or five queens and none of them had a son. One of them, however, a princess of the family of the Gobbūri chiefs, seems to have brought up a boy-child and claimed him as her own son. The boy was allowed to grow up without Venkata making any effort to prevent the growth of this imposition as he seems never to have believed that the boy was her own son. About the time of his death he nominated his nephew Śrīranga, who seems to have already for some time enjoyed the title Chikka-rāya or Yuva-rāja (heir-apparent). This Śrīranga was the second son of Venkata's elder brother Rama, the viceroy of Śrīrangapaṭṭaṇam. He seems to have remained at court ever since the death of his father and it is just possible he was nominated Chikka-rāya while yet the putative boy had not come into existence. However, it happened that Venkata allowed the pretence in regard to the latter to be kept up without putting an end to it in time. His nomination of Śrīranga therefore inevitably led on to the war of succession as soon as some powerful person or party should espouse the cause of the putative son. The Gobbūri chief Jaggarāya (not to be confounded with Jagadēvarāya 1) seems to have been either a brother or the father of the Gobbūri queen of Venkata. He seems to have taken up the cause of the putative prince, but was unable apparently to assert his claims with success while Venkata was alive or even soon after. Śrīranga therefore quietly succeeded to the throne and perhaps ruled for a year, it could hardly be longer. Jagga had by this time gained the support of some adherents and when he was ready he managed to confine the emperor and his family composed of his wife, three boys and two girls very closely in his palace and arranged to get all of them assassinated. A loyal officer Yāchama by name, somehow got wind of this plot and began to counteract this move, at least to the extent of securing one of the sons alive, so as to thwart Jagga of the fruits of his treacherous deed, if he could not prevent

the deed itself. He was not apparently in possession of sufficient strength to prevent the atrocity, but succeeded in smuggling the second of the boys out of prison through the assistance of the washerman in the service of the royal family. Yāchama looked out for assistance and could find only the Nāyak of Tanjore sufficiently well-disposed to the emperor to champion the cause of the young boy as against the traitor Jagga and his allies, prominent among whom were the Nāyaks of Madura and Ginjee. Yāchama therefore carried the prince successfully into safety to Tanjore; prince Raghunātha of Tanjore moving forward to receive him at Kumbhakonam took him to his father's capital. All the chiefs of the empire with the exception of Mysore and Ikkēri took up the cause of the traitor Jagga, whose allies included a contingent of the Portuguese as well. Tanjore alone espoused the cause of the emperor and a hard-fought battle at a place called Toppūr, a little way above the Grand Anicut of modern times, was fought. The imperial cause won and the fugitive prince Rama was anointed emperor at Kumbhakonam by Raghunātha Nāyaka of Tanjore.

In this war of succession Mysore remained discreetly aloof. Two alternative explanations of this aloofness seem possible. One is a feeling of disaffection towards the empire, for which *prima facie* there is no reason. The second explanation may perhaps be that Mysore had to keep on the watch against the movements of Bijapur in the north to take an active part on one side or the other in the war of succession. This was probably the more likely explanation as Rāja Oḍeyar had really every reason to be grateful to the emperor and had apparently nothing to gain by acting against the emperor. Whatever was the reason Mysore kept out of the war. Rāja Oḍeyar, the ruler of Mysore, quietly went on consolidating his newly acquired territory, and when he died later on, in the reign of emperor Rama, he bequeathed to his successor Chāmaraja the nice point for decision as to what exactly his attitude should be towards the emperor. The succession war left the empire greatly weakened; and the emperor with the assistance of Tanjore had to carry on a war against each one of the principal chieftains of the empire to bring him into allegiance with but little success as the disintegrating tendencies were too strong for his immediate success to have lasting influence. Chāmarāja Oḍeyar carried on the consolidation work of his grandfather a stage further by taking advantage of the distress in which the empire was during the whole period of his reign. He gradually extended his conquests across the Kāvēri and after a series of wars acquired practically the whole of the viceroyalty of Channapaṭṭaṇa. This he was enabled to do as Rama's successor Venkata, another collateral cousin made the empire, if anything, weaker. The aggressive activity of the Muhammadans grew with years and

the union of the Channapaṭṭaṇa viceroyalty with the territory of Mysore had the advantage at any rate of placing a strong power on the flank of march of aggressive Bijapur. With the accession of Kanṭhīrava Narasa, Mysore activities grew more vigorous and he carried the frontiers of Mysore past the foothills on the south coming directly into contact with the territory of the Nāyaks of Madura, thus initiating the period of constant war between Mysore and Madura. A few years after the accession of this Mysore ruler the feeble emperor Venkata died, and Śrīranga, the third of the name in imperial succession ascended the throne. On his accession the empire adopted a more vigorous policy which carried him successfully forward during the first five or six years.

Sriranga, and his effort to revive the dying Empire.

It was this Śrīranga, according to Jesuit testimony, that could look a little farther ahead and plan out a policy for bringing about a union of all the great feudatories in an effort to bring about a combination for the purpose of reviving the somewhat moribund empire. The Golkonda and Bijapur activities which had become fitful owing to the Moghul activities in the Dakhan had now begun to be somewhat more vigorous and the periodical invasions against Penugonḍa had made the position of the imperial head-quarters at Penugonḍa wellnigh impossible. Śrīranga's predecessor Venkata, it seems, was responsible for the transfer of capital from Penugonḍa to Chandragiri. This meant that Chandragiri became the habitual residence of the emperor. It was probably in this Venkata's reign that Chāmarāja of Mysore was allowed to absorb the Channapaṭṭaṇa viceroyalty without a protest from the emperor. When Śrīranga therefore ascended the throne he had to curb the ambition of Mysore and keep it within bounds. He could perhaps be certain only of the active loyalty of Tanjore. Ginjee was fast falling into the hands of the Muhammadans and Shahji's activities on behalf of Bijapur were already bearing substantial fruit. He had therefore to work vigorously for securing the support of the Nāyak of Madura, at the time the great Tirumala Nāyaka. The success or failure of the imperial ambition for Śrīranga depended upon the attitude of Tirumala towards Mysore on the one side and towards the empire on the other. At this critical juncture for the emperor, Mysore proved to the country a broken reed to lean upon and Madura deliberately adopted a policy of hostility to the empire. Śrīranga, the emperor apparently began his reign under hopeful auspices notwithstanding the efforts of Golkonda to dispossess the empire of as much of its territories in the Carnatic below the ghats as she could lay hands on. From the commencement of the seventeenth century the struggle had been in the region between Krishna and the Pālār. The Golkonda aggressions began

with the struggle for the possession of the Koṇḍavīḍu district soon after the death of the great Krishnadēva and gradually extended in two directions, one along the coast as far as Udaiyagiri and Nellore, and another through the interior, which had advanced successfully as far as Gaṇḍikoṭṭa from which Penugoṇḍa itself could be attacked. The accession of the last Mir Jumla to power in Golkonda was marked by more vigour in the operations in this region. Mir Jumla was so far successful in his efforts that he began to regard this part of the Carnatic almost as his own fief, and made every effort to extend it not only in the south, but even in the north, so much so that the province actually extended from Rajahmundri southwards to Kāḷahasti. This extension of the territory of Golkonda made the position of the emperor in Chandragiri itself dangerous and the capital had again to be shifted to Vellore. Early in the reign af Śrīranga Vellore had to stand a siege in which he had the assistance of Sivappa Nāyaka of Ikkēri, in all probability under the rule of his predecessor. For the time the Golkonda forces were beaten back from the walls of Golkonda, Śrīranga felt he could go farther afield. It was apparently then that he clearly adumbrated his policy of bringing all the greater viceroys under allegiance to him in a common effort at dislodging Golkonda and Bijapur from their newly-won possessions.

During the period that Golkonda was advancing along the coast, Bijapur had constantly striven to acquire possession of the southern Mahratta country and extended her authority along the coast through the Malai and Tuḷu Rājyas of Vijayanagar. They successfully extended their overlordship as far south as Mangalore in this region. They then advanced through the plain districts of Mysore forming the province of Sira which was gradually extended southwards to take in practically the whole of the districts of Tumkur and Kolar and thus opened the way for the further advance into the plains of Arcot or further south according to circumstances. The accession of Shahji to the councils of Bijapur at this time supplied the organizing capacity that before was wanting and the efforts of Golkonda thereafter became more sustained and assumed a definite shape. About the time that Golkonda laid siege to Vellore, Bijapur seems to have made a dash upon Ginjee and this combined action seems to have been brought about through the countenance, if not the active support, of the Nāyak of Madura. That probably is what the Jesuit letters complain of as the unpatriotic and ungrateful attitude of Tirumala Nāyaka of Madura. This was further complicated by Moghul operations in the Dakhan which assumed greater vigour in the later years of the reign of Shah-Jehan when Aurangazeb became viceroy of the Dakhan. It is during this period of respite when the attention of Golkonda and Bijapur alike were turned towards the Dakhan that Śrīranga could formulate his

schemes with good chances of success. Such a scheme was frustrated by what took place in Bijapur and Golkonda on the one side, and Madura on the other. Through the efforts of the enterprising minister Mir Jumla a marriage alliance was brought about between Golkonda and Bijapur so as to enable the two to act together in the pursuit of a common policy and consequently, Tirumala Nāyaka of Madura, instead of supporting the emperor wholeheartedly in his effort at reviving the empire, found it prudent in the circumstances to thwart the ambitions of the emperor and play into the hands of Bijapur, out of hostility to the advance of Mysore. The emperor therefore found too little support among his great viceroys for the plans that he had formed of reuniting the empire, and, finding that nobody was hearty in his support, he had to spend a few years as a fugitive in the forests on the borders of the territory of the Nāyak of Tanjore, wherefrom he appealed to Mysore for assistance. According to Jesuit authority the Mysore Rāja gave him asylum and treated him well for a few years, not to further the objects of the emperor, but to satisfy his own ambitions. The emperor had therefore to flee again for safety, which safety he found ultimately in the court of the usurper Śivappa Nāyaka of Ikkēri.

The relation between Madura and Mysore, the guiding feature of this period of history.

During the whole period of activity of emperor Śrīranga, the ruler of Madura was Tirumala Nāyaka and his successor Chokkanātha. Mysore was under Kanṭhīrava Narasa and Doḍḍadēvarāja. The Nāyakships of Ginjee and Tanjore were gradually losing their importance ; the first of these was occupied by the Bijapur troops and were handed over to the administration of Shahji ; the second was under Vijayarāghava Nāyaka, with whom ended the Nāyakship, through a war that came on between Tanjore and Madura early in the reign of Chokkanātha. This war put an end to the Nāyakship of Tanjore, which ultimately passed into the hands of the Mahrattas as well. During the whole of this period Madura was the leading southern power as yet nominally feudatory to the empire, but hankering after complete independence. This idea of independence seems to have taken hold of the Nāyaks of Madura beginning Muttuvīrappa onwards. We have the earliest indication of this tendency soon after the accession of emperor Venkata I, in whose reign Madura found occasion more than once to exhibit this tendency. One such occasion led to the practical independence of the Śrīrangapaṭṭaṇa viceroyalty and ultimately to the foundation of the state of Mysore under the present dynasty. Throughout this period Tanjore stood fast in her loyalty to the empire, and when the war of succession followed soon after the death of Venkata, Tanjore was practically the sole power that stood loyal. Among the

various chieftains who ranged themselves against the empire, the Nāyak of Madura was the leader. It had come therefore to be more or less the accepted policy of Madura to be hostile to the emperor long before the accession of Śrīranga. In the interval between the war of succession and the accession of Śrīranga, Bijapur aggressions through what is now the state of Mysore had become a normal feature and by opposing this aggression of the Mussalman power Mysore grew gradually in power, so that when Chāmarāja slowly absorbed the viceroyalty of Channapaṭṭaṇa, the empire looked on, as a strong Mysore was an effective barrier to a considerable extent against the aggressive activities of Bijapur. The empire had its own wars to carry on to keep the aggressions of Golkonda in check. Golkonda was so far successful that during the first decade of Śrīranga's rule she had mastered possession of the whole of the coast region extending almost from Madras northwards, and the empire was confined to the central block of territory round Vellore and Chandragiri. Mysore stood firm perhaps as far east as the river Kāvēri. Between the frontier of Mysore and the actual boundary of the imperial territory such of it as remained under the emperor—was a stretch of country which had come into the possession of Bijapur under the administrative organization of one of their ablest viceroys, Shahji the Mahratta. It was about this time that Śrīranga matured his plan of uniting the remnants of the Vijayanagar empire with a view to effective action against the aggressive Muhammadan powers of the north, a policy which was not without elements of success in it, if only Mysore and Madura could have thrown in their lot loyally in support of the empire. The main question to decide therefore for the two great feudatories of Śrīranga was, what exactly was to the best interests of each in the circumstances. The alternatives before them were to throw in their lot with the empire and make a common stand, or each one to pursue its own policy to serve its own particular interests and leave the empire to its fate. Whichever of the alternatives happened to be chosen by the parties concerned, the ultimate idea must have been the ensuring of their existence and prosperity. Would Mysore live and thrive better as a member of the empire of Vijayanagar or as a separate state ? Would Madura go on and prosper better as a member of the empire or by herself alone ? These were the questions that had to be answered in the adoption of a definite policy. In order to answer these satisfactorily, they would have had to estimate the possibilities of success of the combination to bring about which Śrīranga was then labouring. Any combination that the Hindu powers might effect would bring on as a natural consequence a combination of the two Muhammadan states of Bijapur and Golkonda. As a matter of fact through the exertions of Mir Jumla a marriage alliance had been brought about between the states,

and the prospects were that they would adopt a common policy against the Hindu powers of the south, as it was absolutely necessary for them to do in regard to the Moghuls under Aurangazeb in the Dakhan. It might well have appeared to the southern feudatories that, in the face of this combination between the two Muhammadan states, the projected combination of the Hindu states had little chances of success, but at the time such a conclusion would be reckoning without Aurangazeb in the Dakhan. The period of the greatest activity of Aurangazeb against Bijapur and Golkonda was just opening. It would be very difficult to imagine that Mysore and Madura had not a clear notion of the impending danger against the Muhammadan states. A combination therefore of the Hindu states had in it the chances of success. The real difficulty against such a combination was the hostility of interests between Mysore and Madura. Could the two work together for a common purpose? That depended upon what the common purpose was and what the actual interests were that had to be sacrificed in the pursuit of this common object. The common object was the support of an empire which at the time might be regarded as effete. The interests that had to be sacrificed were the possibility of aggression and acquisition of more territory by each of the principalities for herself. If this policy of aggrandizement could be given up, enlightened self-interest and patriotism alike would have clearly indicated the policy of union as the course of action to be adopted by the two rival principalities of Mysore and Madura. This was not apparently what appealed to them. The fugitive Śrīranga in Mysore was made use of, for only as a cloak, for the aggrandizing schemes of Kanṭhīrava Narasa. We have so far come upon no evidence of the emperor having been in Mysore as a fugitive, but the Jesuit authorities state it clearly, and it is just possible in the circumstances that the Mysore authorities thought it more prudent to omit reference to this incident which could not redound to the honour of the ruler of Mysore for the time being. Kanṭhīrava Narasa's assumption of independence, at least an attempt at such, is dateable at 1648, when he issued a grant without any reference to the ruling emperor for the time being. The year 1646, the year in which the empire was at its worst, Śrīranga had to stand a siege in Vellore by the whole of the Golkonda forces. The siege was raised through the active exertions of Śivappa Nāyaka, the general of Ikkēri. Perhaps it was this distress of the emperor that gave the occasion for the attempt of Kanṭhīrava Narasa. It is soon after this that we hear of the dash of Bijapur upon Ginjee. This operation on the part of Bijapur, with Mysore in its flank, would be ordinarily difficult to understand unless it had the countenance or active support of Madura. The complaint of the Jesuits that Tirumala Nāyaka invited Bijapur probably has reference to this period.

Mysore adopted a policy which was hardly sympathetic to the empire and the imperial ambitions of Śrīranga. The Madura Nāyak adopted a policy of active support to the enemies of the empire for which the only explanation possible is his fear of the aggressions of Kanṭhīrava Narasa, and therefore of hostility of interests as against the empire. Thus the two powers concerned adopted a policy, which the hostility of interests between them dictated, and that policy proved unfavourable to the schemes of revival of the empire.

With the accession of Kanṭhīrava Narasa in Mysore, the Mysore frontier had been brought to be co-terminous with the northern frontier of Madura through the conquest of the Channapaṭṭaṇa viceroyalty in the previous reign. The first article of the foreign policy of Mysore must have been to keep on the watch along the whole length of the Bijapur frontier with a view to prevent the possible aggressions from that side. On the other side the frontier extended along the foot-hills from Dharmapuri and Omalūr through Dhārāpuram to Palghat, an uncertain frontier and open to constant attacks from the Nāyak of Madura. Therefore, so far as the Madura Nāyak was concerned, a most vulnerable and the really dangerous frontier happened to be this northern frontier and the most essential element of the foreign policy of the Madura Nāyak was to keep the ambitions of Madura within bounds along this frontier. This would justify, if not necessitate, an attempt at concerted action between Bijapur and Madura as against Mysore. If, therefore, the emperor sought asylum in Mysore and if as the Jesuit letters say clearly Kanṭhīrava Narasa gave that asylum, the Nāyak of Madura would be driven by that very act to seek the co-operation of Bijapur. That perhaps was what accounts for the somewhat strange and thoroughly unpatriotic policy that the great Nāyak of Madura pursued at this time. It was already pointed out that Śrīranga must have become a fugitive after the successful resistance to the Golkonda forces at Vellore. He must have sought and obtained asylum of Mysore sometime after, and this must have brought about the combination between Tirumala and Bijapur, which exhibited itself in Bijapur activities round Ginjee. There was for the time Tanjore between the outermost possession of Bijapur in Ginjee and the Nāyak of Madura. This principality in the course of the next decade of Kanṭhīrava Narasa's rule managed to maintain its independent existence by keeping up a double front successfully against Madura and Bijapur. Kanṭhīrava Narasa was apparently very active between the period 1650 to 1659, a period during practically the whole of which the Moghul operations in the Dakhan were the most active under the personal direction of Aurangazeb. The activity of the Moghuls in the Dakhan must have diverted the attention of the Muhammadan states and left the immediate south open to the aggressive activity of Mysore. Kanṭhīrava

Narasa took full advantage of this enforced quiet on his northern frontier by carrying on a series of successful operations not only to secure his frontier along the line already indicated which at a later period of history Sir Thomas Munro believed was the natural frontier separating Mysore from the territory of Madura. This assumption of hostility against Madura in a definite form by Kanṭhīrava made the position of the emperor in Mysore unacceptable to him and made him move out of the shelter of Mysore to the protection of the Nāyak of Ikkēri ultimately. That gave a new stimulus to the forces hostile to Mysore, who could now find a justification for their hostility to Mysore by the pretext of their acting on behalf of the emperor. In the last years of the reign of Kanṭhīrava Narasa and of Tirumala Nāyak of Madura, the wars became more frequent and were conducted with unusual barbarity. It is these wars that are described by contemporary European authorities as the "Wars of the Noses". It seems to be that the Mysorean forces set an example by cutting off the noses of their enemies, who fell into their hands alive or dead. The Madura forces retaliated with equal barbarity and on one occasion they are supposed to have chased the Mysore armies to the walls of the capital... It is even said that Kanṭhīrava Narasa himself was mutilated by being stripped of his nose! This so far rests upon the evidence of the Jesuit letters only. Such barbarities are not usually ascribed to either armies in connection with their other wars which were many and might even be said to be frequent. We have not come upon any record of this on the Indian side either by the one party or by the other. It is impossible to say that such barbarities were not prepetrated as the Muhammadan historian Ferishta records a similar incident on the occasion of the siege of Bider by the Kuṭb-Shahi forces of Hyderabad. The "Naigwaries" as they are called are described to have brought in noses and ears of their victims in their nocturnal attacks, in all probability to earn the stipulated rewards, and no such is stated to have been offered either by Mysore or by Madura. We have however to remain content till more evidence speaks definitely one way or the other. In his last war against Madura, Kanṭhīrava Narasa advanced up to the walls of Madura itself when Tirumala Nāyaka was in his last illness. The capture of Madura was averted by the timely intervention of the forces of Ramnad, and the Mysore forces were beaten back successfully within the frontiers of Mysore. It was after this and in the reign of Doḍḍadēvarāja of Mysore that a combination was brought about among the chieftains of the empire who took up ostensibly the cause of the emperor and made a joint attack upon Mysore. The series of hostile operations which became consequent on this culminated in the defeat of the combined forces at Erode in the last years of the reign of Dēva Rāja when Chikkadēvarāja from his retirement at

Tirukkanambi offered to lead the Mysore forces against their enemies. In this battle figured practically all the chieftains of the empire other than Mysore, and that was the last battle for the empire. The victory of Mysore in this battle put an end practically to the imperial ambitions of Śrīranga, and although he lived on for six or seven years more, he was able to do no more to bring him any nearer to the object that he set before himself in life. The revival of the empire therefore was baulked by the efforts of Mysore and Madura each of which pursued its own policy of ambition and aggression occasionally setting up the emperor as a cloak to their own ambitions. Both of them came out of the struggle victorious from the point of view of their individual interests. The empire was no more, and either of them could regard itself as an independent state. With the accession of Chikkadēvarāja, Mysore could regard herself independent both in form and in fact, and so could Madura after the first few years of Tirumala's successor Chokkanātha.

The Moghul Conquest of Bijapur and Golkonda.

At the period to which we have arrived, the Vijayanagar empire as such was no more a political entity, the only two Hindu states that stood out of it were Mysore and Madura. The viceroyalties of Ginjee and Tanjore had been absorbed by the Mahrattas in the great viceroyalty of Shahji which at this period was in the hands of his second son Ekoji otherwise called Venkaji. The Mahratta power was rising to its zenith under Sivaji. The coast portion of the empire as far as Madras had been absorbed into the territory of the Sultans of Golkonda. The possessions of Bijapur were perhaps vaster than those of Golkonda, but she was troubled by the activities of Sivaji in the north-western part of her dominions. The Moghul activities in the Dakhan which began in the last years of the sixteenth century under Akbar had gradually been extending so that the Dakhan viceroyalty grew so much in extent and importance that it became the palatine viceroyalty of the great Moghuls throughout the long reign of Shah-Jehan, who himself had been the Moghul viceroy of the Dakhan before. The Dakhan viceroyalty gradually extended its authority and ultimately succeeded in absorbing the territories of the Nizamshahi kings of Ahmednagar and came into touch with the frontiers of both Bijapur and Golkonda in the north, and the Mahratta state of Sivaji in the west. In the last decade of his reign Aurangazeb was the viceroy of his father and was always inclined to pursue a policy of active aggression against the Muhammadan powers in particular, and of the rising power of the Mahrattas, though all through this period he under-estimated the character of the rising power of Sivaji. In all his activities he was hampered by cross-currents of princely interests at headquarters, so that Aurangazeb had not exactly his own way. He had therefore to pursue a policy of diplomacy

as against the court, so shaping his course of action as to lead on to extorting the assent of the emperor to his definite policy of aggression, ending in the absorption of the two Muhammadan states. On the other side he had to pursue a policy of division of interests between the two southern states and sowing dissension among those loyal officers who were working in the interests of their masters, the Sultans of Bijapur and Golkonda. By persistent efforts, both diplomatic and war-like, Aurangazeb was very near the accomplishment of his object when he was called away to the north to play his part in the war of succession which ended in his accession to power and the imprisonment of his father. The first twenty years of his reign were occupied with various other items of work that did not give him time enough to pay personal attention to the affairs of the Dakhan. The armies were sent under imperial princes and generals always in twos, owing to the haunting suspicion that his own sons might do unto him what he did to his father. Even where he sent generals he sent them in pairs always with the set purpose of assured division of interests. Therefore during these twenty years of his reign, an active policy in the Dakhan culminating in the absorption of the Muhammadan states was not possible. Another factor that contributed towards the same end was the ceaseless activity of the Mahratta Sivaji, and his diplomacy which made him an ally of one of the Muhammadan states or the other or both, but always acknowledging some kind of allegiance to Bijapur. In this state of affairs, it seems to have dawned upon Sivaji that now that the Vijayanagar empire was passing out of political vision he might satisfy his own ambitions, religious and political, by assuming the role of the vanished Hindu emperor and standing before the Muhammadan Padhushah, as the recognized head of the Hindu South. It is probably with a view to this that he fell in with the ideas of Raghopant Hanumante by whose influence he got into alliance with Golkonda, through its two Hindu ministers Akkana and Madana. Having secured his flank in this fashion Sivaji marched southwards as far as Tanjore with a view to gather the whole of the southern viceroyalty of his father and unite it with his own Mahratta state as part of a united empire, and if success attended, of perhaps bringing the other Hindu states also into the scheme. It was probable that Aurangazeb caught a glimpse of this new ambition, and this knowledge perhaps gave point to his inveterate hostility to the Shiah Muhammadan states of the south. He therefore marched into the Dakhan at the head of the grand army and succeeded ultimately in defeating the Mahrattas and keeping them, at any rate, within bounds and in extinguishing the Muhammadan states of Bijapur and Golkonda thus attaining to his life ambition of an extension of the Moghul territories to the uttermost south.

In doing this he certainly put an end to the independent Muhammadan

powers of Bijapur and Golkonda. What he was able to do against the Mahrattas only scotched the Mahratta power, and perhaps left it temporarily disabled but by way of permanent subjection he had not gone far. Of the cherished pretensions of Sivaji however of bringing all the Hindu states of the south under his aegis, Aurangazeb obviously had a glimpse as he seems to have received an embassy from Chikkadēvarāja Oḍeyar of Mysore apparently after the fall of Bijapur. It may be a little before or after. After the fall of Golkonda he sent out an embassy demanding the submission of Madura. The emperor received the Mysore ambassador suitably and dismissed him after a six months' stay, having spent upon him, according to one account, 2,000 pagodas for the embassy recognizing Chikkadēvarāja Oḍeyar as the ruler of Mysore, perhaps according to the Moghul notions, under the suzerainty of the great Moghul. Madura was far too remote even from Golkonda and was ruled by the Nāyak Ranga Krishna Muttu Vīrappa, who had just come out of the leading strings of his grandmother, the Regent, Mangammāl. According to the Jesuit records Aurangazeb sent an elephant fully caparisoned bearing on the howdah a slipper for the right foot and was taken escorted by a suitable guard in procession, with the requisition that as soon as this slipper reached the frontiers of a Hindu state the ruler was expected to receive it with due form of royal ceremony as though he were receiving the emperor himself or his royal representative, take the slipper in procession to his Durbar, there offer Nazir and dismiss it in acknowledgment of his subordination to the emperor. It came to Śamayavarma, five miles north of Śrīrangam, which marked perhaps the frontier of the Madura Nāyak at the time, from which word was sent to the Nāyak. The Nāyak feigned illness and let the procession come on. It came to the banks of the Vaigai, wherefrom another message was sent. Again he set up the same pretence and let the procession enter the fort and then the palace and come in front of his Durbar hall where he had assembled his court and was holding his Durbar in state. When the elephant arrived in the front court he got down from his throne, took the single slipper from the back of the elephant, and shoving his right foot in demanded angrily of the leaders of the embassy how it was that their Padushah could be so stupid as to send only one slipper, where a man required a pair to wear. The escort showed some fight, but they were easily beaten and driven away. According to the story Aurangazeb took no further step to enforce his authority over distant Madura after this dramatic episode. Aurangazeb in all probability knew that his predecessor the Toghlak Muhammad's empire extended as far as Madura and salved his conscience by this futile embassy and regarded himself as the emperor of the whole of Hindustan to the most distant south.

It becomes clear then that out of the Vijayanagar empire which, as an empire, had now gone out of existence there stood forth only two Hindu states, Mysore and Madura. Of these Mysore with a politic prudence, for which good precedents could be quoted, submitted to the inevitable by getting into diplomatic relation of feudal subordination, which was at the very most quite nominal and thus saved herself. Madura defied and for the time kept independent. Aurangazeb himself did not proceed to the conquest of Madura, but his generals and viceroys of the south never lost sight of these provinces of the late Hindu empire; but the Nāyakship of Madura was actually put an end to only when the Moghul viceroyalty of the Dakhan had become practically an independent Muhammadan state, and it was a feudatory of the Nizam that drove Queen Minākshi of Trichinopoly to commit suicide. Safdar-Jang and Chanda Saheb the representatives of the Nawab of Arcot together occupied Trichinopoly, and made the Queen virtually a prisoner; and it was Chanda Saheb who by a perfidious act drove the Queen to her destruction and the Nāyakship of Madura went out of existence thereafter.

This in brief is the sad tale in general outline of the glorious empire of Vijayanagar. In spite of the tragic end of one of her earliest and certainly the premier viceroyalty of Madura, a state composed of parts of three at least of her equally early viceroyalties, went to constitute the Hindu state of Mysore which maintains its existence even now with an episode of a Muhammadan usurpation which had well-nigh put an end to that Hindu state as well. It was British policy that was responsible for this Hindu restoration and this notwithstanding the state of Mysore under her most beloved and enlightened ruler of to-day continues the glorious Hindu traditions of Krishnadēvarāya and Vīra Baḷḷāḷa before him, in spite of the short parenthesis of about forty years which substituted Muhammadan for Hindu rule.

MALNAD CHIEFS.

BY DR. R. SHAMA SHASTRY, B.A., PH.D.

(Continued from Vol. XII, p. 57.)

The Story of Sogani Agrahar in Shimoga.

KING Viraballala was ruling in Hamsapur in Shimoga. Once on the occasion of an eclipse of the moon, he made up his mind to build an Agrahar or row of houses and bestow it on Brahmans. When he was going in a forest not far from the river, talking with Brahmans about a suitable locality to build an Agrahar and grant them agricultural land free, his servants killed a tiger which had a number of cubs in its womb. In order to atone for the sin, he built an Agrahar there together with a lake near Hoisanahalli and called that village Sogani. He built also temples there, the temple of Bhimesvara being one of them.

Sometime after Viraballala, some Arasu at the head of Beda tribes occupied Shimoga and asked the Brahmans to quit the Agrahar as he required that place for erecting a fort. All the Brahmans left the Agrahar, except one Tirumala Dikshita, who, on being forced by the Arasu, fell with his wife and children in what is called Bhimana Madu. It is even now said that the spirit of the drowned man is haunting that place. The Arasu however built a fort there and was ruling over Shimoga before it went into the hands of a leader of the Beda tribes. Sometime after, some Sivabhaktas wrested it from the Bedas. The Sivabhaktas were no other than the Nayaks of Keladi under Somasekhara Nayaka. When Budi Basavappa Nayaka was ruling in Keladi, Narayana Rao of Poona invaded Shimoga, camping near the Kudli. When he was given five and a half lakhs of Varahas, he retired to Poona. Sometime later Madoji Purandar of Poona again invaded the territory and carried off twelve lakhs of Varahas from Keladi. After the death of Basavappa, his wife Virammaji ruled over the country for some years till Hyder Ali made her a prisoner in Maddagiri and annexed the country to Mysore. Instead of giving Shimoga to Paleygars on *feudal tenure*, he appointed Amildars in Sagar. The appointment of Amildars for maintenance of peace and revenue collection was not on pensionable service. The Amildars were not purely Brahmans alone, but men of other castes also. No Amildar was retained for more than two or three years.

The Arasus of Bilagila or Bilagi.

In the north of Shimoga there is still marked a village called Masura which in the sixteenth and seventeenth centuries of the Christian era was a scene of varying fortunes. It was the capital of some Arasus called the Arasus of Bilagila or Bilagi translated Svetapura or white city in Sanskrit. Before Bilagi was built as the seat of government, Masura was the capital of these Arasus. In the political chronicle termed 'Bilagila Arasugala Charitre', the history of the Arasus of

Bilagila, the first of the line of these Arasus is called Mundanna or Mundanna Narasappa known also as Kallappa. He had three sons, Bhairava, Kallappa, and Viranidhi Narasimha. Narasimha, being brave, succeeded his father. In admiration of his valour, Krishnaraya of Vijayanagar (about 1520 A.D.) is said to have given him his own daughter in marriage and also bestowed on him Penukonda and its adjoining territory yielding about three lakhs of Varahas.

He is said to have had two sons called Viraghante Nripati and Mundanna II. They seem to have ruled over their territory conjointly and built forts in Bilagi, Bedakali, Kunije, Kondali, and Muganduru, after putting down the Beda ribes of those places. Viraghante I had three sons, Timmanna, Narasa and Virappa, of whom Virappa married Viramma and succeeded his father. His son was Rangaraja who married Cheluvamma. He succeeded in defeating and driving out of his territory the Muhammadan invaders. He was succeeded by his son Ghante II. Pretending to go on a hunting expedition he invaded with a huge army the territory of Bhairadevi, the queen of Garasoppa and returned after destroying her army. On being invited by Venkatappa of Keladi, he went thither with his councillors and ministers, such as Puttaya, Channaya, Doddabhadraya, Giriyappa and others. In the list of these names there is no name indicating a person of other than Lingayet caste. It is not that there were no Brahmans honoured in Bilagi ; for gifts to learned Brahmans are frequently mentioned in the work. It may therefore be concluded that among the advisers of the Arasu who himself was a Lingayet, preference seems to have been shown only to Lingayets. Seeing the exaggerative terms in which the administration of the country by them is spoken of in the poetic chronicle, it may safely be assumed that the Lingayets were intellectually and physically inferior to none.

Followed by his advisers Ghante II went to Keladi and showed his skill and valour in riding on a powerful horse, named Mangalabotta, on whose back no brave man dared to sit. Admiring his horsemanship Venkatappa presented him not only the horse, but also pearl necklaces and costly clothes of gold and silver.

Having received these presentations, he led his army of 12,000 horses and numerous elephants against the army of Bijapur under Nizam Shah who was just then invading the territory of Keladi. He defeated the Muhammadans and drove them out to the delight of Venkatappa. On his victorious return to Keladi, Venkatappa gave his daughter Ramadevi in marriage to him and conferred on him not merely titles such as Vikramakanthirava, torches burning in daylight, and lion flags, but also the territory of Penukonda and Gutti yielding nine lakhs of Varahas.

On his return to Bilagi with his wife Ramadevi, Arasappa or Raghunatha Nayaka of Sode also gave his daughter Viramma in marriage to him and also bestowed on him five villages in admiration of his valour. To Viramma was born Mummadi Ghante, i.e., Ghante III, who excelled his father in valour and in driving out the army of the Padshah of Bijapur from Keladi.

On being invited by his maternal grandfather Raghunatha Nayaka of Sode, he went there on the occasion of the Car-festival of Basavane Madhukesa when his heralds extolled him as the 'destroyer of Beda' tribes before Hanumappa

Nayaka of Tarikere, belonging to a Beda tribe, the leading Nayaks with Ghante III being at the time engaged in pouring coloured water over each other on account of the Car-festival. Hanumappa took it coolly, for so brave was Ghante III.

When Ghante III died, his two sons, Mauna Ghante Vodier and Siddappa Vodier were looking after their own territory when again the army of Bijapur invaded Keladi and were engaged in destroying a number of forts there. Hearing this Siddappa went to Bijapur and presented the Padshah with a silver elephant and with a number of costly jewels inlaid with gems. Being very much pleased with him, he recalled his army from Keladi. When in return for this good Virabhadra Nayaka of Keladi (1582–1629) said in a joke that he would never hurt Bilagi, Siddappa was enraged and drawing his sword went with his army to put an end to Keladi. On being however told that Virabhadra meant no contempt thereby, Siddappa returned to Bilagi and shortly after died. His wife constructed the village Siddapura and set up Siddhi Vinayaka in a temple there in memory of her husband. Mauna Ghante married Channammadevi and constructed the fort of Belagodu.

During the reign of Mauna Ghante, the Bijapur forces seized a number of forts of Keladi and invaded Bilagi also. But Mauna Ghante made an agreement of peace with the Padshah and restored peace in his country. After his demise, Sivappa Nayaka of Keladi (1645–1660) attempted to annex Bilagi to his own country, as there was no heir to the dais of Bilagi. But the Samajikas succeeded in inducing Sivappa Nayaka to approve of Channamma's intention to adopt a near relative and bringing a boy from the house of Kyadage, crowned him as Nayaka of Bilagi paying costly presentations to Sivappa. The adopted heir was also called Sivappa, probably to please Sivappa Nayaka. He married two wives, one Santamma, and the other Gauramma. He fell from his horse while riding and died leaving no sons to succeed him. Santamma adopted one of the sons of Jambura Santamayya and crowned him, giving him the name Sivappa II. It is he that built Bilagi with a beautiful palace in it. He also died having no issue. Then Santamma adopted again the second son of Jambura Santamayya and gave him the name of Somasekhara. He married Channamallamma. As a skilful rider of horses, he won the admiration of Channammaji of Keladi. He was as brave as Ghante I and recovered all those villages inclusive of Penukonda which during the times of his father and grandfather were lost to Bilagi. He had a son called Somasekhara II from his wife Viramma. Somasekhara II was a staunch Saivite. He was crowned king of Bilagi when his father and brother were alive. When Somasekhara II died, Viramma performed Sati by entering into her husband's funeral pyre. Mallammaji was however prevented from following her example. Somasekhara II is highly extolled by the author of the chronicle as an unrivalled Sanskrit scholar acquainted with poetry, drama, logic, the Mimamsa, the Bharatasastra and prosody. He is also said to have been a poet himself. He was not married when his father died. His ministers, mandaliks and tantradhyakshas, niyogis and relatives are all said to have consulted Channamallamma, Somasekhara's step-mother in selecting a bride for him. They all agreed in selecting one

Nilamma and married her to him, calling her Channamma. Te them there was born a son whom they called Virabhadra; to their daughter they gave the name Virammaji. Virabhadra was as highly educated as his father. Both father and son were staunch devotees of Siva and never swerved from the doctrines and customs of Saiva religion. They were munificent in giving gifts to learned Brahmans.

Virabhadra's son was known as Basavendra. Virabhadra repaired the Viresa temple at Masura and installed his Basava on Tuesday Suddha Saptami of the month of Sravana in the year Angirasa. He had two wives Devammaji and Virammaji. He built Bhuvanesvari temple, gave land grants to Brahmans and made ample provision to feed the hungry, to give milk and butter to children and fodder to cows. With him passed away the glory of Bilagi.

The Arasus of Belagutti in Shimoga.

Belagutti, situated to the south-east of Keladi in Shimoga, is said to have been the seat of the following Paleygar Chiefs :—

1.	Surabhuparaya, grandson of Chaluva Rangappa ..	Saka	1338-1352
2.	Abhra Madhavaraya, his son	,,	1353-1381
3.	His son, Venkatadri Bevule	,,	1382-1412
4.	His son, Ramakotiraya	,,	1412-1437
5.	His son, Yallanna	,,	1438-1473
6.	His son, Dasappa	,,	1473-1486
7.	His son, Venkatappa..	,,	1494-1519
8.	His son, Timmappa	,,	1520-1532
9.	Timmappa's brother	,,	1533-1544
10.	His brother, Doddappa Nayaka..	,,	1545-1564
11.	Venkatappa's son Narasappa	,,	1564-1565
12.	Raghavappa..	,,	1566-1589
13.	Venkatappa II, son of Timmappa (9)	,,	1590-1629
14.	His son, Timmappa	,,	1630-1684

Of these, Venkatadri is said to have slain Channa Nayaka, a Beda Chief of Bevule and used his yellow flag as his own trophy, and called himself Venkatadri Bevule. In Saka 1413 Praudharaya of Vijayanagar is said to have confirmed Ramakotiraya as the chief of Belagutti. During Dasappa's reign, Ramaraya of Vijayanagar is said to have died, bringing the empire of Vijayanagar to an end. Dasappa is said to have been frequently at war with Hanumappa Nayaka of Tarikere. When Hyder Ali came to Belagutti, conquering the Paleygars one after another in Saka 1684-1762 A.D., both Timmappa and Venkatappa are said to have surrendered themselves to him with a tribute of money and men. Being pleased with them, Hyder Ali is said to have sent them at the head of his army to put down minor Paleygars in Anantapur, Kumsi, Sikaripur, Jade, Huduguni, Tavanandi, Gutti, and other places. After they returned victorious, Hyder bestowed Belagutti on Timmappa and Kumsi on Naranappa. Soon after Hyder retired, Madhavarao, son of Nanarao of Poona, is said to have

invaded Anantapur and Belagutti and carried off 750 Varahas. Then Belagutti Subbiah and others are said to have been employed by Hyder as revenue and police and military officers on a fixed monthly salary in Belagutti.

Venkatappa, son of Timmappa, is said to have been paid thirty Varahas for maintaining a palanquin. Sriranga is said to have been receiving 300 Varahas per month for keeping a regiment of horses. A regiment of 400 soldiers is said to have been stationed there at a cost of Rs. 7½ per head. Hyder is also said to have divided the territory of Belagutti into 100 Hoblis with ten daffedars at a cost of ten Kanthiraya Varahas per daffedar. Hyder's troops are said to have recaptured Kodiyal from the English. Hyder is also said to have given to Sadasiva Rangappa the district of Bankapur when Belagutti was given to Dasappa.

It may be said without fear of contradiction that the credit of consolidating the province of Mysore with its eight or four districts after utterly destroying the power of a number of Paleygars in all the districts is due to Hyder Ali.

Kempe Gowda of Magadi. 1540-1580 A.D.

From the latter part of the fifteenth century down to the close of the seventeenth century the districts of Bangalore, Kolar and Tumkur seem to have afforded shelter to a number of Paleygars. From a short poetical work entitled "Kemparayana Jayastuti" we come to know that while in the first half of the sixteenth century, Venkatadevaraya was a feeble emperor in Vijayanagar, his vassals, Venkatapatiraya in Penukonda, Timma III in Chickaballapur and Doddaballapur, Bhaira in Devanahalli, Rangappa in Sira, Jagadevaraya in Channapatna severed their connection with Vijayanagar and began to exercise their independent sway over their feudal territories. Meanwhile Kempe Gowda II, son of Kempe Gowda and Channamma of Magadi, came into prominence as a trusted champion (Swamidnohara Ganda) of the empire of Vijayanagar. Whether he was an upstart or a sworn feudal chief of Vijayanagar is not mentioned in the Jayastuti. Venkatadevaraya had however acknowledged him as a guardian of his empire. With this profession, he began his career by capturing the villages Balagodanahalli and Betarayanagudi near Bangalore. When he plundered Hosakote, Venkatapati of Penukonda became jealous of his power and sent his son together with Ayimagauda, Anantaraja, Makaraja, Yachanama Nayaka, Juggaraja, Jagadevaraya, Timma, Rangappa of Sira, Immadi Bhaira Hammira and Dalavoi Chunchanna, all with their armies to put down Kempa and capture Bangalore. When they were routed out by Kempa in the year of Paridhavi Kartika Suddha 11 corresponding to October 16th of 1552, Venkatapati made friendship with Kempa and presented him with elephants, horses, cloths of gold and gems. Then he is said to have razed to the ground the fort of Hosakote and compelled the other Paleygars inclusive of Venkataraya of Penukonda to be loyal feudal chiefs of Vijayanagar. He is also said to have gone to Vijayanagar with these and other feudal chiefs in the year Bhava (Magha Suddha 5) and celebrated the coronation of Venkatadevaraya (1572) as the emperor of Vijayanagar. After his return from Vijayanagar, he is said to have made Bangalore his capital and styled himself as the Chief of Yelahankanadu.

He was a Saivite in religion and is said to have restored to Sivaganga temple all those land grants which were misappropriated by others.

He seems to have received little or no education, for he is said to have been quite pleased when in reply to his question whether any one before him had ability to compose poems in his praise, some one chanted some slokas of the Amarakosa replacing the final one or two words in each half verse by Kempe Gowda.

The Nayaks of Santebannur.

Harihararaya of Vijayanagar once came to what is called Madakeri near the town, Harihara. Unable to capture an elephant in a forest close by, he asked his priest astrologer Narasimhabhatta whether or not he would succeed in capturing the beast. He predicted success. The elephant was captured and the place was then called Madakari, an elephant in rut. He built a village there, giving it the same name. He also built a temple and set up God Ranga there. On the day of a lunar eclipse on the full moon day of Vaisakha of the year Yuva corresponding to Saka 1316=1394* A.D., he granted to Narasimhabhatta the two villages, Haralakatte and Brahmanahalli and appointed him as tax-gatherer of some adjoining villages. He had the same fact inscribed on a copper plate.

One of the cows of Harihararaya's household had five nipples in its udder and used to shed its milk over an anthill in Devagiri.

On another occasion Harihara is said to have been taught the science of polity by a hare which he chased in hunting. As the hare led him from place to place and caused some of his men to fall unconscious and escaped after all, Harihara considered it a divine animal and constructing a village there called it Harihara. He also constructed a temple there and set up Vuduvina Ranganatha in it.

In Devagiri he constructed two more villages called Devarahalli and Channapura. Where the hare taught polity to him, he constructed a village and called it Nitigere. Likewise he constructed Tagattur and Ramanahalli where the animal escaped crying "Rama and Rama."

Ramaraya, son-in-law of Krishnaraya of Vijayanagar gave Madakeri Nadu to one Hanumappa Nayaka. He was a brave soldier and a devotee to Kogitur Hanumantaraya. His son was known as Ramakatte Hanumappa Nayaka. Among his descendants, Huchchappa Nayaka, Hanuma Nayaka II, Billappa Nayaka, Chikka, Chikkanna Nayaka and Hanumappa Nayaka III were all successive rulers of good repute. Kengappa Nayaka, son of Hanumappa III, fortified Rangapur and erected the temple of Ramachandra in it in the year Kalayukti of Saka 1480=1558 A.D. He also built a tank there. He extended the temples of Koginur Hanumantha and Vuduvina Ranganatha. He confirmed the villages granted to the ancestors of Lingannabhatta by his ancestors. On the day of a lunar eclipse on the 15th of Magha in the year Raktakshi corresponding to Saka 1486=1564 A.D., he gave the name Santebannur to what was till then called Rangapur. He ruled for nine years and died in Prabhava corresponding to Saka

* The eclipse is not verifiable.

1489=1567 A.D. Kenga Hanuma II, his son, succeeded him. He built tanks in the five villages, Here Kogilur, Santebannur, Taligere, Sadanamatha and Madakari. He was succeeded by his son Kenganichchadavaniga Hanumappa. He also built some tanks in Kulunur and Beliganuduvu. He died in Vikrama corresponding to Saka 1502=1580 A.D., and was succeeded by his sons, Here Kenga Hanuma and Chikka Kenga Hanuma in Vishu corresponding to Saka 1503=1581 A.D. Once there was some disagreement between the brothers, Chikka Kenga Hanuma went to Banavar and the elder to Basavapatna in Shimoga District. Thus for fifty-six years from the year Svabhanu (Saka 1505) to Bahudhanya corresponding to Saka 1560, Elder Kenga Hanumappa Nayaka had ruled over Basavapatna when Rana Malla Khan arrived thither with his army from Bhavanagar and after conquering a number of Paleygars, laid siege to Basavapatna and razed its fort to the ground. He converted the temples at Santebannur into a mosque and endowed it with two villages, Kulunur and Kempanahalli. In Pramathi corresponding to Saka 1561 he stationed a thana in Santebannur. After appointing Murtij Beg in charge of Basavapatna, he returned to Bhavanagar, taking Hanuma as his captive. One Bhujabalarama was ruling over Basavapatna for a year under Murtij Beg. One Khankhan was in charge of the thana in Santebannur for nine years up to the year Virodhi. He converted the temple of Ramachandra in Santebannur into a mosque and destroyed the six temples, Hire Kogilu, Kallesvara, Mallesvara, Ramachandra temple, the temple of Ramesvara in Siddhanamatha and Kallesvara in Taligere. The stinging of honey-bees drove his men from the temple of Vuduvina Ranganatha and prevented him from destroying it. He however removed the inscribed slabs of this temple to the mosque at Santebannur. One Patekhan was supervising the construction of the mosque at Santebannur from 1572 to Vikriti of 1576=1654 A.D. He was followed by Farid Khan from 1576 to 1578=1656 A.D.

Meanwhile Chikka Kenga Hanumappa of Banavar went to Bijapur to have his brother released from captivity. He was a brave man and once he fought with a tiger and killed it with his dagger before the Padshah of Bijapur. The Sultan was pleased with him and gave him the title of Sarja and honoured him with a green palanquin, green umbrella and a pair of green shawls. He appointed him as Nayaka over his old dominion. On his return to Basavapatna he slaughtered a pig in the half-built mosque at Santebannur before the very eyes of the Muhammadans and prevented them from completing it. Then he became known as Punda or Rogue Hanumappa. He ruled from Durmukhi corresponding to Saka 1578 to 1584=1662 A.D. Then one Sarja Khan with an army arrived thither from Bijapur. Rogue or Sarja Hanuma was too old to resist him and leaving the country went to Tarikere. Sarja Khan ruled over Basavapatna for nine years from 1585 to 1593=1661 A.D. He confirmed the villages granted to Nadigara Sanna. Sarjakhan was followed by Mahomed Beg who ruled over from 1593 to 1598=1666 A.D. Then came Kasim Khan and ruled from 1598 to 1603=1681 A.D.

In the year Dundubhi corresponding to Saka 1604=1682 A.D., Baramanna of Chitaldrug laid siege to Santebannur and capturing and annexing it to Chitaldrug,

ruled over it for thirty-five years from 1682 to 1716 A.D. The Muhammadans however retained Basavapatna to Bijapur. Devarahalli which belonged to Santebannur was also under the Muhammadans. About Saka 1636 Santebannur passed into the hands of Somasekhara Nayaka of Keladi. He confirmed Nadigara Sanna or Narasanna in the enjoyment of his Manya lands. He received the *nirupa* order of Somasekhara from Gurappa, who was appointed as Thanadar at Santebannur. In the year Hevilambi corresponding to 1639=1717 A.D., Gurappa died. Somasekhara built a Math in Santebannur and endowed it with the two villages, Lakshmanasagara near Chennagiri and Padmenahalli in the country of Yedatore. His rule lasted till Chitrabhanu of 1684=1762 A.D.

In the year Raudri of Saka 1662=1740 A.D., Here Madakere Nayak of Chitaldrug laid siege to Santebannur, but being unable to capture it returned. Still he liked to be flattered as the conqueror of Santebannur. In Sukla of 1671=1749 A.D., his son Kasturi Rangappa Nayak with the assistance of Halli of Moti Khan commanding one lakh of men and of Gutti Murari with his army laid siege to Santebannur for nearly two months. Still the fort did not surrender. Then the Arasus of Bidarur entered into an agreement with the opposing allies. They agreed to pay a Chavutaya=one-fourth of revenue (of Santebannur) to be divided between Hilal Khan and Gutti Murari. Also Bidarur renounced its claim to Mayikonda in favour of Chitaldrug and Chitaldrug renounced its claim to Santebannur in favour of Bidarur.

In Saka 1685=1763 A.D., Hyder Ali allied with Madakere Nāyaka, took Bidarur and giving it the name of Nagar annexed it to Srirangapatam. He gave Santebannur to Madakere Nayak. Accordingly he ruled over it for fifteen years from Saka 1685 to 1699=1777 A.D.

In the year Vilambi 1778 Hyder Ali kept a Thanadar in Santebannur & annexed it to Srirangapatam. Tippu was there for twelve years from 1700 to 1712=1790 A.D.

When Hyder Ali was besieging Chitaldrug, one Lakshmana Nayak and his son gave him their aid. In return for this service, Hyder appointed him to be in charge of Santebannur. Taking this opportunity he carried all the fort guns of Santebannur to Chitaldrug. On hearing this Hyder ordered the Killedar of Biligodu to furnish the fort of Santebannur with necessary guns. He did so. In 1713=1791 A.D., Parasuramarao of Poona made Santebannur his camp for a year. Then from Paridhavi corresponding to 1714 to Kalayukti of 1720=1798 A.D. Santebannur was under Tippu Sultan. In accordance with the new distribution of territory made by Tippu, Devanahalli which the Muhammadans of Bijapur annexed to Basavapatna was restored to Santebannur. On Saturday, the new moon day of Chaitra of Siddharti corresponding to 1721=1799 A.D., the English took Srirangapatam. Then for two months and thirteen days from Vaisakha, Sarja Krishnappa Nayak of Tarikere was in charge of Santebannur. His son-in-law Raghunatha Nayak was also in charge of it for some days. On the 13th of Ashadha the English made a camp in Chennagiri and took Santebannur also on the 14th. They remained here for twenty days. Then one Sankara Rao deputed by Purnayya became Mamalendar of Santebannur and he was followed by one Lingopant of Harihar.

The Story of Hodigere.

In Dummi Nadu belonging to Uchchangi, there is a village called Kedigere. When Kengappa Nayak of Santebannur went to this place and erected a fort and the temple of Ranganatha during the years of Krodhi to Prabhava corresponding to Saka 1487 to 1489=1565 to 1567 A.D. and kept it under his rule, Puttamallappa and Timmappa, sons of Isvarayya, submitted that the villages were their ancestral property and that therefore they were rightful heirs to them. Then Kengappa examined the records produced by them and accepted their claim. Accordingly he confirmed them in possession of the village lands and ordering them to protect the villages, the fields and pasture lands following old customs, sent them back with a written order. He called Kedigere Hodigere. They ruled over it for three years.

During the time of Hanumappa II of Santebannur, a tank was constructed at a distance of about six miles to the west of Hodigere by the damming of a valley. About 300 valekars and 25 kamatis worked at this under Ramanayaka and Kenchanayaka. Raja Ramanayaka in Ramanahalli and Kenchanayaka in Kechapura with Hodigere as capital ruled over the country for three years up to Saka 1492=1570 A.D. Then Kenga Nityamadavamiga Hanumappa ruled over the villages for ten years up to 1502=1580 A.D. He was succeeded by his sons elder Kengappa and younger Kengappa when owing to some disagreement the brothers separated from each other and went to Basavapatna and Tarikere in 1560=1638 A.D. The same fate that overtook Santebannur came upon Hodigere also. It was under Bijapur Muhammadans for some years, then again it passed into the hands of the younger Kenga Hanumappa, then under the power of Keladi, then under Medakere Nayak of Chitaldrug, then under Hyder and Tippu, then under the English and finally under Amildars appointed by Purniah as minister of H.H. the late Krishnaraja Wadiyar Bahadur.

The History of Chitaldrug.

In the year of Pramadicha corresponding to Saka 1536= 1614 A.D., Medakere Nayaka was the ruler of Chitaldrug. In the year of Vikrama (1631), Medakere Nayak led his army to Harapanahalli, and routing the army of Harapanahalli, let his army plunder the village. The army of Harapanahalli, however, gathered together and falling upon Medakere Nayak's army, defeated it. Medakere Nayak retreated to Kanakuppe and worshipping the God there for a day returned to Durga again. He had no son. His brother called Hire Komarappa had a son called Chikkanna Nayaka. Medakere Nayaka however, adopted a boy called Vobanna and brought him up. Medakere Nayak died and was succeeded by his adopted son Vobanna. On the occasion of his installation, he did not, however, make presentations to any of the Gurukars and servants. For this reason they murdered him. On hearing this, both Komarappa and Chikkanna Nayaka, apprehensive of the same fate to themselves also, at once fled from the country by night. There was no one to rule and issue orders. Parpategar Lakshmana and other Nayaks together with Gurukars and elders met in an assembly in a chavadi and discussed as to who should be the ruler next. The people asked them to elect some

one. The Nayaks replied that they would never repeat that kind of sacrilegious act any more. Nevertheless none of the Nayaks and Gurukars consented to be elected for the responsible post. Then the choice of the people fell on Chikkanna Nayaka, son of Komarappa. All approved of the choice. On learning that both the father and son fled from the country leaving their wives and children behind apprehensive of their own murder, the people said that as there was none else to rule over them, some wise men should at once find them out and assuring them of their personal safety, bring them back. At the request of the people Lakshmana Nayaka with other Nayaks sent some Gurukars with Talawars to all the four quarters to find them out. The father and son were found in Chigatur belonging to Harapanahalli. On learning the purpose of the deputation, Hire Komarappa did not like to go back, but Chikkanna was bold enough to take the risk. So the father remained behind and allowed his son to go. In the month of Jyeshtha of the cyclic year Rakshasa (1666 A.D.) he was crowned when his father also came to Marappana Durga.

At this time there was a thick forest in the hill and about twenty or thirty men of the Beda tribe took shelter there to carry on their professional plunder at night in the villages round. Then Komarappa went thither with 300-400 men and killing some, captured the rest of the robbers, except some who escaped. While engaged in this business, Komarappa went over the whole hill and on examination found a number of wells (Hondas) and caves here and there. Accordingly he thought it fit to fortify the mountain. He communicated his intention to his son, the king. He approved of it and supplied his father with necessary workmen to set about the work without delay. Komarappa, however, returned to Durga and in the month of Margasira collected more men. He had to stay in Kenchanahalli for some time and on the third day of Phalguna (March) he went to the hill and began the operation. In the same month a square Buruz was constructed with a fort-wall and ditch round below. On Friday the tenth of Margasira of the year Nala a ditch with water on three sides of the upper fort-wall was completed. Then Komarappa entertained the workmen with dinner and gave them presentations. He also made sacrifice of ten sheep and occupied the palace for the first time. In the month of Jyeshtha of the year Kalayukti, trees were cut down in view of constructing a lower fort on the second day of the bright half of the same month; the construction of an Anjaneya temple was begun and Anjaneya God was set up on the sixth of the dark half of the same month. He kept fifty watchmen under Gurukar Here Bommayya to guard the hill.

On Monday the thirteenth of the bright half of Asvija, the foundation of the lower fort was laid and at the close of the year Kalayukti (1669) the wall together with its ditch was completed. On the fifth of the bright half of Vaisakha (May) of Siddharthi, the fort-gate was also made. To the east of this fort a number of people constructed dwelling houses in an enclosure protected by fence. As robbers used to set fire to the fence, it was replaced by a fort wall on Sunday the thirteenth of the bright half of the month of Kartika. On Thursday the third of the dark half of Magha, the construction of a square Buruz was begun and completed on the

thirteenth of the dark half of Chaitra of the year Raudri. Then the construction of a wall round the hill was begun. A water well on the hill was sunk on the twelfth of the bright half of Jyeshtha when on Thursday the seventh of the dark half of the same month a big conch shell was unearthed. The workmen at once took it to Komarappa who with astonishment at the sight of it presented the man who brought it with a Varaha and raised his salary also. He caused the conch shell to be worshipped and was told by Timmappa and other astrologers of Durga that the shell must have belonged to the sage Kanva who was traditionally reported to have formed his hermitage in the caves on the hill. He sent the conch shell to Durga. The place where it was found was called Kanakuppe (Kanva kuppe). By the tenth of the bright half of Sravana, a ditch with water was also completely constructed round the hill. A plan to enclose the three hills with a fort wall was also prepared and trees were cut off. On the second of the bright half of Asvija, Komarappa examined the forts on the hill and also Kanakuppe and ordered Here Bommayya, the Gurukar in charge of the hill to select 400 men to man the fort at a fixed rate of monthly stipend. On Saturday the eighth of the bright half of Magha, the parapet wall round the hill with a gate was also constructed, and a number of he-buffaloes and sheep was sacrificed together with offerings of cooked rice to the Goddess of the fort. On the anniversary day of his coronation in Margasira, Komarappa (Chikkanna ?) made the hill fort his permanent residence. Kate Nayaka was made the chief of all the Nayaks. In the month of Jyeshtha of the year Dhatu, one palace to the Goddess Katamma and another palace for the royal family were ordered to be constructed. The original wooden gate of the royal palace was later replaced by a stone gate. A well also was made there. In front of the palace a court yard (Sadara chavadi) was also constructed. The gate was well plastered. In the month of Magha of the same year, the king and his family with the army came to the hill to attend the worship of Katamma and Uchchangi Devaru. On the twelfth of the bright half of the same month, they (the royal family) went to Kanakuppe. Uchchangi Devaru was brought from Uchchangi Durga (in Shimoga ?) and was received with due honour by the king and his retinue under the shade of a banyan tree on the road to Bilichedu. On the day of full moon, Kulu (offering of cooked rice) was made. At night on the first of the dark half of the same month, the rite of covering the loins with the leaves of bevu was performed and the next day, the worship of the Ganges in the ditch (Honda) was performed. On the day next to it, the rite of Jogu (see-saw) and Sidi were also* performed.

At Katanayaka's suggestion of the necessity of constructing a street of shops (pete) Baramappa Nayaka of the royal family approved of it and ordered the construction. Accordingly in the year of Isvara, the proposed street of shops was constructed and one Guruvappa Chetty was appointed commercial superintendent (Chetty). In the year Bahudhanya, Katanayaka constructed a tank. In the year of Pramadicha, his father Jempanna also constructed a tank. Katanayaka

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* All the religious practices mentioned here are purely Dravidian and no trace of Brahmanic worship can be found.

died and was succeeded by his son Jempanna. He also constructed a tank and a few groves.

In Angirasa corresponding to Saka 1613=1691 A.D. Chikka Baramappa was crowned king of Kanakuppe. He had 3000 horses, 1000 soldiers, 100 elephants. In the year of Yuva (1695) he became deaf. He was therefore sent to Hosadurga and appointed as its Nayak. Jempanna, son of Katanayaka, was crowned. In the year of Kilaka, Telaga Kammara Guruvayya manufactured a gun under the orders of Jempanna. The gun was called Katammalinga.

In the year Prajotpatti, Devaga and Hasaga manufactured another gun and called it Huchchangi. In Vyaya, Ningappa, brother of Katanayaka constructed a palace behind the Anjaneya temple on the hill and in Krodhi he had an inscription carved in two lines on the palace (wall ?).

In the month of Nija Chaitra (a month after the intercalary month) of the year Vyaya, Kerappa constructed a well on the hill. In the year Bahudhanya Channamallappa brought into the fort God Channamalla. He was accordingly crowned.

In the year of Hevilambi (1767 A.D.) Hyder Ali known as the great Nawab besieged the fort. After some time he led the army to Sravanuru on the tenth of the bright fortnight of Bhadrapada. In the year Vilambi, he captured Basavanakote and returning to Kanakuppe, he laid siege for eleven days. On the twelfth day he entered into an agreement with the king. Having kept a regiment near Kanakuppe, he passed to Maddigarahalli and Baramarahalli. A month after taking those villages, he marched to Gudikote and Malakalmuri and captured them. Again he returned to Durga and waged war with the Nayaka of Durga for four months and succeeded in capturing it also. Thereupon he marched to Arcot and died there. Tippu succeeded him.

While returning from Durga, Hyder Ali carried away the golden images and ornaments of Uchchangi Devaru and Katamma. At the request of the Gurukars, Ajis Khan left the gold coat of Katamma and took away the rest. But in Sarvari (1770 A.D.) Khasim took the coat also and sent it to Davalat Khan in Durga. It weighed eighty varahas. He also destroyed the siege guns and breaking them into pieces by throwing them from the hill, sent them to his own camp. Thus the two guns called Uchchangi and Katammalinga together with the gold coat of Katamma were later sent to Seringapatam as ordered by the Sultan. The broken iron pieces were not sent to Seringapatam. Similarly siege guns in Basavanakote and other forts were also destroyed.

The chronicle names a number of persons who constructed wells, tanks groves and temples. The list is too long to quote here and it is enough to say that it is a very good testimony to the general charitable disposition of the people of those days.

ON A BENGALI CUMULATIVE FOLK-TALE OF "THE OLD DAME LOUSY TYPE."

By Sarat Chandra Mitra, Esq., M.A.

In Northern India, there are current a few Accumulation Drolls or Cumulative Folk-tales which do not appear to have as yet been studied and classified by European and American storiologists.

The leading incidents of this group of Cumulative Folk-tales are : (1) The heroine of the story dies ; (2) thereupon a bird, in order to give expression to his grief at her death, fasts for several days ; and that (3) thereafter, some calamity or distressing incident happens to the other actors in the tale.

The most interesting specimen of this group is a Bengali Cumulative Folk-tale entitled : "The Story of the Death of the Old Dame Lousy," of which the text in Bengali has been published in a Bengali book of nursery-stories bearing the title of "*Ṭunṭunir Bai* [(टुनटुनिर् बइ) or "*The book of the Ṭunṭuni Bird or the Indian Tailor-Bird* (*Orthotomus sutorius*)"]. This book has been published from Calcutta.

As this Cumulative Folk-tale has not yet been translated into English, and is, therefore, unknown to English and American storiologists, I am publishing herein below the English translation thereof :—

The Story of the Death of the Old Dame Lousy.

Once upon a time, there lived an old man and his old wife who was called "Old Dame Lousy", because the hair of her head was infested by an innumerable number of lice, so much so that whenever she stooped down to serve out a platter of cooked rice before her husband, the insects dropped down from her head by numbers on to the rice. One day, her husband, getting greatly enraged at the lice dropping down on to his rice, struck the old lady with a *lathi*. Whereupon she got very angry, broke the cooking-pot to pieces, and left her husband's home.

While going along the bank of a river to goodness knew where, Old Dame Lousy met a paddy-bird who was foraging for food there. Seeing her, the bird enquired of her : "Old Dame Lousy! where are you going to ?"

She replied : "My husband has struck me with a *lathi* in a fit of rage, because lice dropped down from my head by numbers on to his rice. I have, therefore, left his home and am going elsewhere."

The paddy-bird rejoined : "Lice are very nice to eat. I wonder why your husband does not like such nice tasty bits. Never mind, what's done is

done. I have heard that you can cook nicely. Do be good enough to accept service in my household as a cook."

To this proposal, she agreed and began to cook for the paddy-bird who liked her cooking very much and also appreciated the lice that dropped down over his meals from her head.

It so happened that, one day, the paddy-bird caught a fine *Śol* fish (*Ophiocephalus striatus*), brought it home, and made it over to Old Dame Lousy, telling her to cook it nicely for him.

While she was cooking the fish, she felt giddy in the head, fell into the cauldron of boiling oil in which the fish was being fried, and was burnt to death.

On returning home from the river-bank, the paddy-bird found that his cook had been burnt to death, whereat he felt greatly distressed in mind, went to the river-bank, sat there in a woe-begone condition, and fasted for seven days and seven nights.

Seeing that the paddy-bird had fasted for seven days and nights, the river enquired : "O brother paddy-bird ! what's the matter with you ? Why have you fasted for seven days ?"

The bird replied : "It's a very sad story. If I tell it to you, your waters will become white all over with foam and froth. You had better not hear it."

The river rejoined : "I care very little if my waters become white with foam. I am so anxious to hear your sad story. Do be good enough to tell it to me."

Whereupon the paddy-bird said :

"1. Old Dame Lousy got burnt to death.
2. The paddy-bird fasted for seven days."

No sooner had these words been spoken by the bird than the waters of the river became white all over with froth and foam.

An elephant used to come daily to that river to drink water therefrom. Seeing that the river-water had become white with froth and foam, he enquired : "O brother river, what's the matter with you ? Why has your water become foamy and frothy ?"

The river replied : "It's a sad story. If I tell it to you, your tail wil drop off."

The elephant rejoined : "I care very little if my tail do drop off. Do be good enough to tell me your sad story."

Whereupon the river said :

"1. Old Dame Lousy got burnt to death.
2. The paddy-bird fasted for seven days.
3. The river-water became foamy and frothy."

No sooner had these words been spoken by the river than the elephant's tail dropped off.

Thereafter leaving the river-bank, the elephant was passing underneath a tree who, seeing that the elephant had lost his tail, enquired: "O brother elephant! what's the matter with you? How is it that you have lost your tail?"

The elephant replied: "It's a sad story. If I tell it to you, all your leaves will fall down."

The tree rejoined: "I shall not care a jot if all my leaves do fall down. Do be good enough to tell me your sad story."

Whereupon the elephant said:

"1. Old Dame Lousy got burnt to death.
2. The paddy-bird fasted for seven days.
3. The river-water became foamy and frothy.
4. The elephant's tail dropped off."

No sooner had these words been spoken by the elephant than all the leaves of the tree fell off.

In that tree dwelt a dove. He had gone out to forage for food. On returning home to his nest, he found the tree entirely devoid of leaves and, getting astonished thereat, enquired: "O tree! what's the matter with you? How is it that all your leaves have fallen off?"

The tree replied: "It's a sad story. If I tell it to you, you will be blinded in one of your eyes."

The dove rejoined: "I shall not care a jot if I become blind of one of my eyes. Do be good enough to tell me your sad story."

Whereupon the tree said:

"1. Old Dame Lousy got burnt to death.
2. The paddy-bird fasted for seven days.
3. The river-water became foamy and frothy.
4. The elephant's tail dropped off.
5. All the leaves of the tree fell down."

No sooner had these words been spoken by the tree than the dove became blind of one eye.

When the one-eyed dove went to forage for food in the field, he met there the Rājā's cow-herd who had taken out the cows to pasture them there. Seeing the dove's blind eye, he enquired: "O dove! what's the matter with you? How have you lost your eye?"

The dove replied: "Oh! it's a sad story. If I tell it to you, your *lathi* will get stuck to your hand."

The cow-herd rejoined: "I don't care a fig if my *lathi* do get stuck to my hand. Do be good enough to tell me your sad story."

Whereupon the dove said :

"1. Old Dame Lousy got burnt to death.
2. The paddy-bird fasted for seven days.
3. The river-water became foamy and frothy.
4. The elephant's tail dropped off.
5. All the leaves of the tree fell off.
6. The dove became blind of one eye."

No sooner had these words been spoken by the dove than the *lathi* got stuck to the cowherd's hand.

He tried hard to shake the *lathi* off his hand; but all his efforts to do so proved unavailing. So he returned with the cows to the Rājā's palace. After his return thither, he again tried hard to shake the *lathi* off his hand. While he was doing so, he was seen by the palace maid-servant who had come thither to throw into the dust-bin a broken—winnowing—fanful of ashes.

Seeing him violently shaking his hand, she enquired: "O beggarly brat! what's the matter with you? Why are you shaking your hand so violently?"

The cow-herd replied: "Oh! it's a sad story. If I tell it to you, the winnowing-fan will get stuck to your hand."

The maid-servant rejoined: "I don't care a fig if the winnowing-fan do get stuck to my hand. Do be good enough to tell me your sad story."

Whereupon the cow-herd said:

"1. Old Dame Lousy got burnt to death.
2. The paddy-bird fasted for seven days.
3. The river-water became foamy and frothy.
4. The elephant's tail dropped off.
5. All the leaves of the tree fell down.
6. The dove became blind of one eye.
7. The cow-herd's *lathi* got stuck to his hand."

No sooner had these words been spoken by the cow-herd than the winnowing-fan got stuck to the maid-servant's hand.

Seeing that the winnowing-fan had stuck to her hand, the maid-servant began to weep aloud and tried hard to shake it off her hand. But her efforts to do so proved fruitless. At last, abusing the cow-herd boy, she returned to the palace.

After returning to the palace, she again tried to shake the winnowing-fan off her hand. But again her efforts proved unavailing.

In the meantime, the Rāṇī, with a bell-metal platter in her hand, was going to serve out the cooked rice to the Rājā. Seeing the maid-servant's

woeful condition, she enquired: "O maid-servant! what's the matter with you? How is it that the winnowing-fan has got stuck to your hand?"

The maid-servant replied: "O Rāṇī mother! it's a sad story. If I tell it to you, the bell-metal platter will get stuck to your hand."

The Rāṇī further replied: "Is it true? Tell me your story; and I shall see how the bell-metal platter will get stuck to my hand."

Whereupon the maid-servant said:

"1. Old Dame Lousy got burnt to death.
2. The paddy-bird fasted for seven days.
3. The river-water became foamy and frothy.
4. The elephant's tail dropped off.
5. All the leaves of the tree fell down.
6. The dove became blind of one eye.
7. The cow-herd's *lathi* got stuck to his hand.
8. The maid-servant's winnowing-fan got stuck to her hand."

No sooner were these words spoken by the maid-servant than the bell-metal platter got stuck to the Rāṇī's hands. She tried hard to shake it off her hands but to no purpose. Thereupon she dished up the cooked rice in another platter and served it out to the Rājā.

Seeing the bell-metal platter sticking to the Rāṇi's hands the Rājā enquired: "O Rāṇī! what's the matter with you? Why is the bell-metal platter sticking to your hands?"

The Rāṇī replied: "O my lord! it's a sad story. If I tell it to you, you will get firmly stuck to the wooden seat whereon you are sitting."

At this, the Rājā burst out into a loud guffaw and rejoined: "Never mind; I am quite willing to be placed in that sorry plight. Do be good enough to tell me your story forthwith."

Whereupon the Rāṇī said:

"1. Old Dame Lousy got burnt to death.
2. The paddy-bird fasted for seven days.
3. The river-water became foamy and frothy.
4. The elephant's tail dropped off.
5. All the leaves of the tree fell down.
6. The dove became blind of one eye.
7. The cow-herd's *lathi* got stuck to his hand.
8. The maid-servant's winnowing-fan got stuck to her hand.
9. The Rāṇī's bell-metal platter got stuck to her hands."

No sooner had these words been spoken by the Rāṇī than the Rājā got firmly stuck to the wooden seat whereon he was sitting. He tried hard to rise from the seat; but all to no purpose. At last, he sent for his servants

who came and did their best to detach him from the wooden seat to which he had got stuck. But all their efforts in this behalf proved abortive. At last, four of them hoisted him up with the seat sticking to him, carried him to the durbar-hall and seated him there.

Seeing the Rājā's pitiful condition, all the members of his durbar were thrown into a pretty fix. Some of them felt inclined to laugh at the Rājā's ridiculous plight, but could not do so for fear of incurring his displeasure. While the rest felt curious to know the cause of his sorry plight but could not make the enquiry out of sheer fear.

At last, the Rājā himself said: "Do you want to know how I have got stuck to this wooden seat?"

With the palms of their hands joined together, all the members of the durbar replied: "Yes, Mahārājā! we are very much anxious to know it."

The Rājā rejoined: "It's a sad story. If I tell it to you, all of you will get firmly stuck to your respective seats."

Thereupon all the members of the durbar further said: "O Mahārājā! when you yourself have got stuck to your own seat, it is meet and proper that we all should also share with you the same ridiculous plight."

Whereupon the Rājā said:

"1. Old Dame Lousy got burnt to death.
2. The paddy-bird fasted for seven days.
3. The river-water became foamy and frothy.
4. The elephant's tail dropped off.
5. All the leaves of the tree fell down.
6. The dove became blind of one eye.
7. The cow-herd's *lathi* got stuck to his hand.
8. The maid-servant's winnowing-fan got stuck to her hand.
9. The Rāṇī's bell-metal platter got stuck to her hands.
10. The Rājā got stuck to the wooden seat whereon he was sitting."

No sooner were these words spoken by the Rājā than all the members of the durbar got firmly stuck to their respective seats, so much so that all their attempts to rise from the same proved abortive.

Now there lived in that country a very clever barber who, on being sent for, arrived in the Rājā's durbar-hall and advised that a carpenter should be immediately sent for.

This was done; and the carpenter, shortly afterwards, arrived there. He then freed the Rājā and all the members of his durbar from their ridiculous plight by sawing off the wooden seats sticking to them. The bell-metal platter sticking to the Rāṇī's hand, the winnowing-fan adhering to the maid-servant's

hand, and the *lathi* fixed to the cow-herd's hand were similarly removed by sawing them off from their respective fore-arms.

In the course of my survey of the folklore of the district of Chittagong in Eastern Bengal, I have come across the under-mentioned nursery-rhyme:—

1. Dame Lousy has died.
2. The paddy-bird has been fasting for seven days.
3. The water of the river has become filled with the floating confervæ.
4. The eyes of the *mainā* bird, (who is) a cultivator, have become blind.
5. The scythe has been sticking to the hands of the day-labourer.
6. The sesamum have become void of kernel and have been reduced to husks.
7. The broomstick has been sticking to the hands of the maid-servant.
8. The broomstick called *pichhā* has been sticking to the mother-in-law's hands.
9. The bamboo ladle for stirring the boiling rice with has been sticking to the hands of the eldest daughter-in-law.

10 and 11. O *mainā* bird! come, come (and) give a kiss on the golden mouth of my darling baby.

I am inclined to think that the preceding rhyme is the epilogue (narrating all the incidents of the story) which is tacked on to some Cumulative Folk-tale which is current in the district of Chittagong but the full text of which is unknown to me.

Lines 2 to 9 of this rhyme seem to describe the sorrow with which men, birds and even inanimate objects have been stricken at the death of Dame Lousy. Lines 10 and 11 hereof seem to suggest the idea that the *Mainā* bird is being asked to forget his grief at the death of Dame Lousy, and to come and give the darling baby a kiss.

On comparing the incidents of this Chittagong Cumulative Folk-tale with those of the preceding one, I am of opinion that the one bears a striking similarity to the other.

Generalizing the incidents of both these folk-tales I fix their story-radical as follows :—

(1) The heroine of the tale, whose name is Dame Lousy, dies.

(2) Thereupon, a bird, in order to give vent to his grief at her death, fasts for several days.

(3) Thereafter, some calamity or distressing incident happens to the other actors in the tale.

(4) In one case, some of these latter actors are extricated out of their distressing situation.

The Folklore Society of London has fixed the undermentioned story-

radicals of the three following types of Accumulation Drolls or Cumulative Folk-tales :—

I. Titty Mouse Type.

1. Animals set in partnership; one dies, the other mourns.
2. Other objects mourn in sympathy till there is universal calamity.

II. Old Woman and Pig Type.

1. Old woman cannot get pig over stile; she asks dog, stick, fire, water, ox, butcher, rope, rat, cat to help her.
2. Cat does so on condition, and sets rest in motion till pig jumps over stile.

III. Henny Penny Type.

1. Hen thinks sky is falling, goes to tell king, and meets cock, duck, goose, turkey.
2. At last they meet fox, who leads them to his own den and eats them up.*

On comparing the story-radical fixed by me with the aforementioned three which have been typified by the Folklore Society of London, I find that the two Cumulative Folk-tales forming the subject-matter of this paper do not fit into any one of the last-mentioned three types. I am, therefore, of opinion that the two stories which have been dealt with and discussed in this article belong to an altogether new type which I have named "*The Old Dame Lousy Type*," and which, I hope, the storiologists of Europe and America will accept.

In this connection, it will not be out of place to mention here that an approximate Indian analogue of the two foregoing Cumulative Folk-tales is a Punjābi story which has been collected and published by Mrs. F. A. Steel under the title of *The Death and Burial of Poor Hen-sparrow.*† All the incidents of this Punjābi variant, which clearly belongs to the *Titty Mouse Type*, are lucidly set forth in the following epilogue thereof and will show how very similar several of them are to those of the two Cumulative Folk-tales dealt with and discussed in this paper :—

"The ugly hen painted.
By jealousy tainted,
The pretty hen dyed.
Bewailing his bride,
The cock, bald and bare,
Sobs loud in despair ;

---

* *The Handbook of Folklore.* By C. S. Burne, London : Sidgwick and Jackson, Ltd., 1914, Page 355.

† *Tales of the Punjab*, By F. A. Steel, London : Macmillan and Co., 1894, Pages 148—158.

The *pīpal* tree grieves
By shedding its leaves;
The buffalo mourns
By casting her horns;
The stream, weeping fast,
Grows briny at last;
The cuckoo with sighs
Blinds one of its eyes;
Bhagtu's grief so intense is,
He loses his senses;
The maid-servant waiting
Has taken to railing;
The Queen, joy enhancing,
Takes refuge in dancing;
To aid the mirth coming,
The Prince begins drumming;
To join in it with her
The King strums the zither!"

"So they danced and sang till they were tired, and that was how every one mourned poor cock-sparrow's pretty bride."

NOTES.

The Satavahanas.

I am bound to form and express an opinion on the issues raised in the article, "THE HOME OF THE ŚĀTAVĀHANAS" published in a recent issue of this Journal (above, Vol. XIII, 1923, p. 591 ff.), in which the author, Mr. T. N. Subramaniam of Kumbakonam, cites and criticises a certain theory regarding the home of the so-called Āndhra kings which, I believe, I was the first to formulate. In 1919, I published a short article in the first issue of the *Annals of the Bhandarkar Institute* (pp. 21–42) drawing attention to certain prevailing misconceptions about the Śātavāhanas. This article is the subject of Mr. Subramaniam's criticism. While admitting the validity of my main thesis that the Śātavāhanas are *not* Āndhras and that their original home was *not* Āndhradeśa, he takes exception to other statements in the body of my article which, according to him, *contradict* the main thesis. It is not my intention to go into details and to take up space which can probably be ill spared. I shall therefore content myself with correcting the erroneous impression created by Mr. Subramaniam's note, which in part misquotes my words and misrepresents my views.

I have nowhere asserted that "the Śātavāhanas *have* to be looked upon as belonging to the tribe of the Āndhras", as Mr. Subramaniam appears to think (above, p. 592). That is only one of the alternatives considered and rejected by me. Assuming *for the sake of argument* that the Puranic view is correct, I wrote, "*If*" (in order to reconcile the Puranic statement with our conclusion)—"If.. the Śātavāhanas have to be looked upon as belonging to the tribe of the Āndhras, then" certain consequences will follow (*ABI*, Vol. I, p. 41). Further on in the course of the same paragraph I reject the alternative proposed as improbable, concluding the paragraph with the words: "But it is after all conceivable that the Śātavāhanas may not have been Āndhras. ..For there is nothing improbable in the assumption that the founders of the Śātavāhana dynasty were originally the vassals of the Āndhra sovereigns, of whom it may, with assurance, be affirmed that at or about the time of the rise of the Śātavāhanas they were the most powerful potentates in the Deccan."

I must frankly admit, however, that the wording of the last paragraph of my article under reference is rather abstruse and apt to confuse and mislead a casual reader. I welcome therefore this opportunity to restate my old views more lucidly as follows. I hold: (1) that no cogent reason having been shown for connecting the *early* Śātavāhana kings with the Āndhradeśa, their activity should be regarded as restricted to the western and south-western portion of the Deccan; only later kings of this dynasty extended their sway eastwards so that subsequently even the

Āndhradeśa was included in the Śātavāhana dominions; the Śātavāhana migration was from the west to the east ; (2) that the Śātavāhanas are different from and should not be confused with the Āndhras mentioned in Greek and Chinese chronicles ; (3) the home (or the early habitat) of the Śātavāhanas is to be sought for on the western side of the peninsula and is *perhaps* to be located in the province then known as Śātavahani–hāra—a province of which the situation is unknown or uncertain.

I see at present no reason to alter my views regarding the date of the Myākadonī inscription, and I am not prepared to accept the date proposed for it by Mr. Subramaniam. I will admit, however, that Mr. Subramaniam has offered a very happy explanation of the Puranic anomaly. He points out that even the oldest Puranas are not older than the third century A.D. Thus at the period when the earliest Puranas were compiled, the Śātavāhanas had been established firmly, for over a century, as a paramount power in the Āndhradeśa. Moreover it is highly probable that about that period they had been relieved of their possessions in the west. The Puranic chroniclers thus knew the Śātavāhanas only as the rulers of the Āndhradeśa, and probably *mistook* them for Āndhras. This explanation is much simpler and more satisfactory on the whole than that I have offered in my article.

V. S. SUKTHANKAR.

CORRESPONDENCE.

St. Thomas and the Cross.

TO

THE EDITOR,

The Quarterly Journal of the Mythic Society.

SIR,

We find one outstanding fact common to the several oral and recorded versions of the tradition relating to the Apostle St. Thomas' evangelistic activities in South India. It is that the apostle set up crosses for worship in every one of the seven places in Malabar where churches were founded by him. Witness the following extracts from a Malayalam song which, as the song itself says, was "abridged by Rev. Thomas XLVIII in 1601 A.D. from the history of the Apostle Thomas' glorious evangelization of all India, written by his ancestor Rev. Thomas II", * a disciple of the Apostle himself. †

* *Lines* 433—445 of the song. See Rev. F. Bernard's *The St. Thomas' Christians* (in Malayalam), Ch. III, pp. 78 and 79.

† *Ibid.*, p. 61.

I. *Lines* 48, 55 and 56. St. Thomas the Apostle

"Came to Mālyānkara (near Cranganore) in December (51 A.D.)
And there for worship constructed
A church together with a cross."

II. *Lines* 67, 78, 71 and 72.

"In the village of Quilon for one year
He preached the way (religion).
A cross for worship
There he set up."

III. *Lines* 73, 74, 79 and 80.

"Travelling north-east (he)
Reached Trikkapālīśwaram (near Niraṇam)
A cross for worship
He set up there also."

IV. *Lines* 82, 87 and 88.

(He) "reached the mountainous city of Chāyal.
Along with the system of worship, a cross
He established for that place also."

V. *Lines* 113, 114, 120.

"Travelling north-west (from Niraṇam),
He reached the village of Gōkkamangalam (near Shertala)
And set up a cross there."

VI. *Lines* 122, 127 and 128.

He "reached Kōṭṭakkāyal (modern Parur).
A cross and arrangements for worship
He established for that place also."

After setting up crosses in the above seven places—Cranganore, Quilon, Niraṇam, Chāyal (modern Nilakkal), Kōkkamangalam, Parur and Pālūr—in the present Malayalam country he passed to Mylapore in the Tamil land and put up a church and a cross there also. (Lines 175 and 176). It may be well to recall here that the stone cross with a Pahlavi inscription dug up by the Portuguese in 1547 and now on view over an altar in the Church of the Madonna on the Great Mount (Mylapore) is believed to have been one set up by the Apostle himself.*

But I suppose that the practice of setting up crosses for worship did not come into vogue in the first century of the Christian era. Can we infer from this circumstance taken along with the statement about the setting up of crosses in the above song, that Christianity in Malabar does not date from the first century and that it was not the first Apostle Thomas who evangelized that country?

Training College,
Trivandrum.
16—5—1923.

Yours faithfully,
T. K. JOSEPH, B.A., L.T.

VII. *Lines* 134—136, 141—144.

He " travelled north
And thus in half a month
Reached the village of Pālūr (in Br. Malabar).
That the people may all perform
Worship and religious rites
He set up there
A cross of beautiful pattern."

* See Yule and Cordier's *Marco Polo*, Vol. II, p. 358 (Murray, 1903).

REVIEWS.

A Antiga India E O Mundo Externo.

"*Ancient India and the Outer World*" is a thesis by Mr. Panduranga Pissurlencar of Sunguelim, Goa, in the Portuguese language. Its purpose is to trace briefly the relations of India with foreign countries from remote periods of ancient history to the twelfth century of the Christian era.

The author's acquaintance with many western and eastern languages enables him to collect much of the result of orientalist research that bears on his subject and he shows much ability in grouping the evidence thus obtained so as to hold the attention of the reader.

Various facts relating to the commercial relations of ancient India, her political embassies, her religious missions, and the influence exercised by her science and art are compiled in connection with the known continents, to each of which a chapter is devoted. Where conclusions have been drawn from mere hypotheses, the value of conflicting opinions is discussed and appraised with judgment and discrimination.

A final chapter, termed 'retrospective' by the author, treats of the truly wonderful achievements of early Indian explorers and navigators. India has freely given of her best to the outer world and she has not disdained to receive from others when she came into contact with foreign civilizations. This high ideal of the progress of humanity as a whole has been her glory in the past, and it is a prophecy of her destiny in the future.

Mr. Pissurlencar's work is well worth translation into a language that is more widely known than Portuguese.

E. da C.

Conservation Manual.

BY SIR JOHN MARSHALL, KT.

THE manual is a welcome publication and its utility as a guide book to the junior archæologist cannot be lightly touched upon. Its value is enhanced coming as it does from the pen of an accomplished archæologist, who from his vast and varied experience of the work may be expected to offer practical hints which no Government order, however detailed and perfect, can give. The book is another example of the keen interest evinced by the author in the preservation of the ancient monuments in this country, which are the main, if not the only, symbols of the glorious past of this ancient land.

T. S.

The Hindu Message—Vol. XI, No. 26—26th April 1923.

THE Journal maintains its high level and has produced a worthy number in commemoration of the Jayanthi celebrations of Sri Sankara and Sri Ramanuja which synchronise every year. There are a dozen solid articles besides poems contributed by well-qualified persons which will amply repay perusal.

The periods of these two Acharyas are remarkable for unparalleled national upheaval in which religion played not a very inconsiderable part, which resulted in the attainment of such a high glory that Hinduism was never afterwards challenged for religious supremacy in India. Though divided only by two or three centuries, these Acharyas represent two distinct schools of orthodoxy which differ much in philosophical outlook giving room for misconception at the hands of unsympathetic bigots. The two scholarly articles "The Meeting Place of Sri Sankara and Sri Ramanuja" and "Sri Ramanuja's Criticism of Sankara Darsana" by A. V. Gopalachariar and S. Kuppusamy Sastry respectively bring to light many of the common features of these differing philosophers.

The article "Sri Ramanujacharya's Gita-Bhashya as Literature and as Philosophy" by K. S. Ramaswamy Sastri should also dispel another common misconception that Ramanuja's style is terse and severely argumentative. Mr. Sastri truly observes "One great distinction of Sri Ramanujacharya's *Gita-Bhashya* is the combined distinction and simplicity of its style. It abounds in supremely beautiful prose devotional lyrics. The very introduction is aquiver with tense devotional emotion." "Sources of the Religion and Philosophy of Sri Ramanuja" by T. T. Rangachariar provides much food for thought on some of the vexed questions such as the identity of Badarayana and Vyasa, the date of Pancharatra, etc. The other interesting articles are strongly recommended to students of philosophy and religion. We cannot conclude without referring to the brilliant opening article from the pen of K. Sundara Rama Iyer on "The Realism of Sri Sankaracharya." No philosophy is so misunderstood both inside and outside India as Sankara's monism and the present article which is a clear and succinct exposition of its tenets will, we hope, remedy this misunderstanding. The professor's following remarks are noteworthy: "What we want to insist upon is that for Sankara, 'Knowledge is relative to the object' in external perception. He is not a subjectivist. He does not hold that the external object in material perception is a purely mental existent which is projected into the outside world and cognised there, by a purely hypothetical process, either intuitive or inferential. Sankara recognizes that the manifested world of matter (and the seed of Prakriti from which it is brought forth at the time of creation) is essentially an objective reality to its perceiver and that it lasts as long as perception lasts, but is liable to be stultified when the perceiver turns his mind inward in yogic meditation and gains the realization of the one self-effulgent and everlasting Self, absolute and free from all inguinating relationships to any other object, inner or outer."

K. D.

Sri Vaikhanasan.

THIS is a religious monthly in Tamil published from Pannimadai, Coimbatore District, pertaining to the sect of Vaikhanasas, a class of Sri Vaishnava temple priests in South India. The Agama or Tantra literature of our country is yet shrouded in mystery; and a scientific study of the same will, we are sure, throw much light on the dark period of the early history of India. We therefore welcome a journal of the kind conducted by one of its own members.

Vaikhanasa and *Pancharatra* form two distinct modes of worship in Vishnu temples from a very ancient time, though their exact origin and date cannot be asserted with any certainty. *Vaikhanasa*, which, tradition says, was propounded by Rishi Vikhanasa who, at the behest of God, descended to the earth to worship Him in His image form (Archavatara), was no doubt the most prevalent form that was obtaining in Vishnu temples before the advent of Sri Ramanuja, the great religious reformer and the recognized founder of the present day Vaishnavism in Southern India. After him, however, Neo-Vaishnavism is distinctly partial to *Pancharatra* which apparently had sunk into insignificance during the religious upheaval of the early centuries but was revived by Ramanuja on a far reaching scale as the basic principle of religion and philosophy, so much so that *Vaikhanasa*, in spite of its claim that Marichi, Bhrigu and Kasyapa were its exponents, gradually sank to be an abject adjunct of *Pancharatra*. It is, therefore, a welcome sign that the sect is asserting its individuality and tries to preserve its ritualistic treasures free from admixture.

The present number opens with an article on the "Vaikhanasa Varṇasrama Dharma" and is followed by another on the Religious Endowment Bill recently passed by the Madras Government. The importance of an organization for the sect is discussed in the next and we are then led to an interesting question whether Ambarisha was a Vaishnava from the womb which is based on the Adbhuta Ramayana wherein the king is said to have taken birth with a disc and conch. There are also extracts, short notes and letters which will repay perusal.

The journal is in its infancy and we trust that, with better patronage, it will improve both in matter and get-up.

K. D.

THE STORY OF MANKIND by Hendrik Van Loon through The P. T. I. Book Depot, Bangalore and Madras (the S. I. Agency of Messrs. George G. Harrap & Co.) is a remarkable book and will be noticed in detail in the October number.

Perfume of Earth.

BY H. CHATTOPADHYAYA.

THIS is a book of poems published by the well-known Shama'a Publishing House of Madras conducted by that cultured and talented lady, Srimati Mrinalini Chattopadhyaya, the sister of the famous poetess Sarojini Devi. The author who is the brother of the poetess and the publisher has naturally the gift of poetry in him. In addition to a number of beautiful lines that he frequently writes in the pages of that high-class journal of light and culture, The Shama'a, he has published two books, *viz.*, "The Feast of Youth" and "The Coloured Garden" which are spoken of highly by such eminent poets and writers like Laurence Binyon, James H. Cousin and Sri Arabindo Ghosh. The author has now followed up these two earlier works with two companion volumes, "The Magic Tree" and "The Perfume of Earth," the former of which has earned warm praise by our world-famous poet Sir Rabindranath Tagore. He says, "Your Magic Tree has given me genuine delight and I once again greet you as a poet of rare distinction."

The "Perfume of Earth" gives the reader equal delight and shows the power of vision and the maturity of thought and imagination the author has risen into with the lapse of years. The Indian soul is always at a disadvantage to pour itself out in the cadence of a foreign tongue but the young author's heart is so enraptured with the vision of the Divine in Nature and Life that it has broken the bonds of language and has given vent to his feelings in easy, flowing and lucid words. The book contains a collection of 18 poems and is concluded by a wonderful rhapsody of a Play called "The Marriage of the Rat." The poems are all on such common subjects as The Tree, Rain, Fruit, The Peacock, Camels, Mouse-trap and so on but the imagination and the vision displayed in the lines invest them with much beauty. For example, the following lines on Famine that struck us as amongst the most beautiful in the book will illustrate our point—

> "God! break my body up and knead it into bread,
> Of hunger, lo! how many infant lives are dead.
>
> "O! draw my blood into your clouds and let them burst
> In showers of mercy, for the women die of thirst.
>
> "Make thou a lightning of my soul and, at a stroke,
> Free poor men who bleed beneath the tyrant's yoke."

We believe the poet is at his best in "The Marriage of the Rat." His powers of expression are on their trial in this Play and he has succeeded exceedingly well. The thoughts, ideas and words flow smoothly and pleasantly and the whole play reflects the greatest credit on the author not only for his genius and culture but also for the simplicity and beauty of his style. He is a great dreamer like all poets and in one place he says, or rather he makes the girl in the Play say, (page 49)

> "I would rather break beneath my burden of dreams
> Than ever seek fulfilment in extremes."

The book makes delightful reading altogether and holds much promise for the rising poet and is a valuable contribution to literature. It is attractively printed and sumptuously got up and is priced three rupees a copy.

B. P.

The Journal of the K. R. Cama Oriental Institute,— Number I.

IT will be seen from the brief narrative of the history of the Institute that it was started with the object of promoting Oriental studies and of offering facilities to the existing societies and institutions already engaged in such work. Though there have sprung up, from time to time, several institutions through the enthusiastic efforts of scholars here and there, most of them have either failed in their objects or are not doing any appreciable amount of work for want of sufficient facilities and sustained interest towards their work on the part of the public. A central institution like the Cama Institute is absolutely necessary to keep the smaller ones with comparatively slender resources and to make their influence felt on the larger public by co-ordinating the local activities of the latter by affiliating them, if necessary, as branch or feeder institutions. We hope, this institution will, with the merchant princes of Bombay as its patrons, be able to supply a long-felt want. The fact that the institution has withstood all the vicissitudes, which it had to pass through and which at one time threatened to defeat the objects of the organizers, augurs well for the future.

As regards the contents of the Journal, most of the articles deal with Iranian subjects which had not been largely dealt with anywhere hitherto. Prominent mention may be made of the translation by Mr. L. Bogdanov of the Russian original on the 'Emigration of the Parsis to India and the Mussalman world in the VIII century.' Herein an attempt is made to prove, from Iranian historical data relating to the VIII century, the traditional account of the emigration of the Parsis into India given in the Kissa-i-Sanjan. The date of the emigration which has been previously put down about the year 785 A.D. by Dr. J. J. Modi, on the strength of the traditional account, is supported historically. Dr. R. Shama Sastry in his article 'India under the Iranians' tries to make out that Iranians were in India earlier than even theVedic Aryans and paved the way for the latter to come and settle in India. He identifies the Asuras of the Vedic literature with the Iranians, afterwards called Parsis. The use of the word Asura in a bad sense in the later Vedic writings is attributed to the discomfiture suffered by the Devas (the Vedic Aryans) at the hands of the Asuras (the Iranians). Assuming the banks of the Indus as the place where the Vedas were chanted, Dr. Shama Sastry concludes that the Iranians (the Asuras of the Vedic literature) once conquered and ruled India. He also quotes in support the inference of Iranian influence drawn by Sir John Marshall and Dr. Spooner on the basis of archæological explorations made at Taxila and at Pataliputra where some temples of the Iranian style are stated to have been discovered. The above view of Dr. Shama Sastry seems to be dissented from in another article on 'Indo-Iranian Migrations' by Dr. P. D. Gune, though somewhat indirectly. Herein it is made out that the Asuras of the Vedic iterature are not Iranians but the Assyrians who never came to India, and according

to this version the identity of the Asuras with the Iranians on which the theory of Iranian emigration into India is based by Dr. Shama Sastry would not be possible. Dr. Gune quotes in his support the works of Prof. Jacobi, Sir R. G. Bhandarkar, the late Mr. B. G. Tilak and Prof. V. K. Rajwade. It will thus be seen that the three papers referred to above put forth three different versions about the immigration of the Parsis into India. Coming as they do from equally eminent sources, it is difficult to incline to any one view in the absence of more data. The future historian or archæologist has to decide which of these theories is nearest the truth.

T. S.

The Mysore Census Report of 1921.

WE are very glad to add to our steadily growing Library Parts I and II of the Mysore Census Report forming Vol. XXIII of the Census of India, 1921. The Report proper is dealt with in Part I, Part II being given exclusively to Tables. We believe we are in the right when we say that in no other part of India, has the same masterhand, for three consecutive decennial Censuses, drawn the Report as it has been in Mysore. Is it too much to say that Mr. V. R. Thyagaraja Iyer, M.A., has become the doyen of Census Report writing? The very first Report published by him about two decades ago secured for him an enviable eminence amongst those practised in presenting a bewildering wealth of facts in a manner as instructive as interesting. The next Report introduced some new departures in the intelligent marshalling of facts and the solution of some debated questions relating to religion and caste particularly so as to be acceptable to all right-minded people. Mr. Iyer also managed to give the same information in a smaller compass and better arranged. In the present Report under review much ground that had been covered again and again has very properly been given up thus rendering the reading matter both concise and precise. The whole Report deserves to be dealt with in a series of papers worthy enough to be read before learned Societies. As we fondly hope that the time is not past for such an expectation to be fulfilled we reserve our remarks only to a few points of arresting importance in this informing and illuminating Report. Rightly has the talented Superintendent devoted some attention to discuss the law of the growth of population pressing into his service the latest and most authoritative literature on the subject. After all there is a good deal of truth in what one great authority, Mayo Smith, says in regard to mere theorising on matters of such an elusive and complicated nature. Says he, "the results reached by theory are rather indefinite and altogether unsatisfactory." Chapter IV dealing on religion is of great interest. The term Hindu has been defying definition. In the controversy that is raging about the Religious Endowments Bill one sore point is that the minister-in-charge has given a convenient definition of who a Hindu is. In the 1911 Report a Hindu was taken to be a theist believing in the religious

evolution which will some day, but surely, through worship of God in His various forms (according to the worshipper's ideal) and through good works in his present life or a series of lives, land him in the Godhead. We contend that this definition besides being applicable to other religionists, except the Muhammadan and the Christian, is likely not to be acceptable to all. In other words the conception of the Superintendent's Hinduism represents but one section though a considerable section of Hinduism. Where to put in the congeries of faith most akin to Hinduism is the question. Under the term 'other religions' in paragraph (f) the Brahmo comes. Is his religion different from that of Hinduism? We believe these schismatics have not materially departed from the faith of their fathers to claim a separate religious importance for themselves.

It is really a capital idea that the several castes should be given in their alphabetical order thus allaying much heart-burn that one caste should have a prior mention over the other. Modern education has not, in our opinion, altered the aspect of affairs in this respect. People unfortunately now are more clamant than ever, to create an importance for their particular caste. The cultured Superintendent has some pertinent remarks to offer to those who feel sensitive about such claims. Some funny petitions were received in his office regarding caste returns. These show how the rolling years bring in their train either fresh formation of castes or altered caste names. When will this end is for the broad-minded and patriotic Hindus to solve. Of purpose we do not enter into details not germane to the aims of our Journal. But that is no reason why we should not recommend to our readers a thorough study of this illuminating Report stored with information as helpful to the social worker as it is to the antiquarian.

K. D.

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9

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The Bhandarkar Oriental Institute, Poona—

"The Virātaparvam of the Mahabharata" by Narayana Bapuji Utgikar.

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Sir Subrahmanya Iyer's lectures on the "History of the Sri Vaishnavas" by the late Mr. T. A. Gopinatha Rao.

Smithsonian Institution, Washington—

Annual Report of the Smithsonian Institution for the year 1922.

Notes on the Dances, Music and Songs of the Ancient and Modern Mexicans by Auguste Genin.

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Racial groups and figures in the Natural History Building of the National United States Museum.

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